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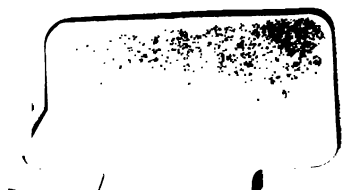
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THE
RULE AND EXERCISES
OF
H O L Y D Y I N G .

IN WHICH ARE DESCRIBED

THE MEANS AND INSTRUMENTS OF PREPARING OURSELVES
AND OTHERS RESPECTIVELY FOR A BLESSED DEATH;
AND THE REMEDIES AGAINST THE EVILS AND TEMPTATIONS
PROPER TO THE STATE OF SICKNESS.

TOGETHER WITH

Prayers and Acts of Virtue

TO BE USED BY SICK AND DYING PERSONS, OR BY OTHERS
STANDING IN THEIR ATTENDANCE.

TO WHICH ARE ADDED

RULES FOR THE VISITATION OF THE SICK,
AND OFFICES PROPER FOR THAT MINISTRY.

BY JEREMY TAYLOR, D.D.

AFTERWARDS LORD BISHOP OF DOWN AND CONNOR, AND OF DROMORE.

A NEW EDITION.

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IN the following pages the whole of the Text of Bishop Taylor's treatise is given—without alteration or omission—according to the earliest and best editions. Some of the marginal illustrations from the Greek and Latin Classics &c. have, however, been left out: while, on the other hand, the references to Holy Scripture have been both carefully corrected, and very considerably increased in number.

TO

THE RIGHT HONOURABLE AND NOBLEST LORD,

RICHARD

E A R L O F C A R B E R Y, &c.

MY LORD,

I AM treating your Lordship as a Roman Gentleman did Saint Augustine and his mother; I shall entertain you in a charnel-house, and carry your meditations awhile into the chambers of Death, where you shall find the rooms dressed up with melancholic arts, and fit to converse with your most retired thoughts, which begin with a sigh, and proceed in deep consideration, and end in a holy resolution. The sight that S. Augustine most noted in that house of sorrow, was the body of Cæsar clothed with all the dishonours of corruption that you can suppose in a six months' burial. But I know that, without pointing, your first thoughts will remember the change of a greater beauty, which is now dressing for the brightest immortality, and from her bed of darkness calls to you to dress your Soul for that change which shall mingle your bones with that beloved dust, and carry your Soul to the same quire, where you may both sit and sing for ever. My Lord, it is your dear lady's anniversary, and she deserved the biggest honour, and the longest memory, and the fairest monument, and the most solemn mourning: and in order to it, give me

ave (my lord) to cover her hearse with these following sheets. This book was intended first to minister to her piety; and she desired all good people should partake of the advantages which are here recorded: he knew how to live rarely well, and she desired to know how to die; and God taught her by an experiment. But since her work is done, and God supplied her with provisions of His own, before I could minister to her, and perfect what she desired, it is necessary to present to your lordship those bundles of cypress which were intended to dress her closet, but come now to dress her hearse. My lord, both your lordship and myself have lately seen and felt such sorrows of Death, and such sad departure of dearest friends, that it is more than high time we should think ourselves nearly concerned in the accidents. Death hath come so near to you as to fetch a portion from your very heart; and now you cannot choose but dig your own grave, and place your coffin in your eye, when the Angel hath dressed your scene of sorrow and meditation with so particular and so near an object: and herefore, as it is my duty, I am come to minister to your pious thoughts, and to direct your sorrows, that they may turn into virtues and advantages.

And since I know your lordship to be so constant and regular in your Devotions, and so tender in the matter of Justice, so ready in the expressions of Charity, and so apprehensive of Religion, and that you are a person whose work of grace is apt, and must every day grow toward those degrees, where when you arrive you shall triumph over imperfection, and choose nothing but what may please God; I could not by any compendium conduct and assist your pious purposes so well, as by that which is the great argument and the great instrument of Holy Living, the consideration and exercises of Death.

My Lord, it is a great art to die well, and to be learnt by men in health, by them that can discourse and consider, by those whose understanding and acts of reason are not abated with fear or pains : and as the greatest part of Death is passed by the preceding years of our life, so also in those years are the greatest preparations to it ; and he that prepares not for Death before his last sickness, is like him that begins to study philosophy when he is going to dispute publicly in the faculty. All that a sick and dying man can do, is but to exercise those virtues which he before acquired, and to perfect that repentance which was begun more early. And of this (my lord) my book, I think, is a good testimony ; not only because it represents the vanity of a late and sick-bed repentance, but because it contains in it so many precepts and meditations, so many propositions and various duties, such forms of exercise, and the degrees and difficulties of so many graces which are necessary preparatives to a holy Death, that the very learning the duties requires study and skill, time and understanding in the ways of godliness : and it were very vain to say so much is necessary, and not to suppose more time to learn them, more skill to practise them, more opportunities to desire them, more abilities both of body and mind than can be supposed in a sick, amazed, timorous, and weak person ; whose natural acts are disabled, whose senses are weak, whose discerning faculties are lessened, whose principles are made intricate and entangled, upon whose eye sits a cloud, and the heart is broken with sickness, and the liver pierced through with sorrows and the strokes of Death. And therefore (my lord) it is intended by the necessity of affairs, that the precepts of *dying well* be part of the studies of them that live in health, and the days of discourse and understanding, which in

this case hath another degree of necessity superadded ; because in other notices an imperfect study may be supplied by a frequent exercise and a renewed experience ; here if we practise imperfectly once, we shall never recover the error : for we die but once ; and therefore it will be necessary that our skill be more exact, since it is not to be mended by trial, but the actions must be for ever left imperfect, unless the habit be contracted with study and contemplation before-hand.

And indeed I were vain, if I should intend this book to be read and studied by dying persons : and they were vainer that should need to be instructed in those graces which they are then to exercise and to finish. For a sick-bed is only a school of severe exercise, in which the spirit of a man is tried, and his graces are rehearsed : and the assistances which I have in the following pages given to those virtues which are proper to the state of sickness, are such as suppose a man in the state of grace ; or they confirm a good man, or they support the weak, or add degrees, or minister comfort, or prevent an evil, or cure the little mischiefs which are incident to tempted persons in their weakness. That is the sum of the present design as it relates to dying persons. And therefore I have not inserted any advices proper to old age, but such as are common to it and the state of sickness ; for I suppose *very old age* to be a *longer sickness* ; it is labour and sorrow when it goes beyond the common period of nature : but if it be on this side that period, and be healthful ; in the same degree it is so, I reckon it in the accounts of life ; and therefore it can have no distinct consideration. But I do not think it is a station of advantage to begin the change of an evil life in : it is a middle state between life and death-bed ; and therefore although it hath more of hopes than this, and

less than that ; yet as it partakes of either state, so it is to be regulated by the advices of that state, and judged by its sentences.

Only this : I desire that all old persons would sadly consider that their advantages in that state are very few, but their inconveniences are not few ; their bodies are without strength, their prejudices long and mighty, their vices (if they have lived wicked) are habitual, the occasions of the virtues not many, the possibilities of some (in the matter of which they stand very guilty) are past, and shall never return again, (such are, chastity, and many parts of self-denial ;) that they have some temptations proper to their age, as peevishness and pride, covetousness and talking, wilfulness and unwillingness to learn ; and they think they are protected by age from learning anew, or repenting the old ; and do not leave, but change, their vices : and after all this, either the day of their repentance is past, as we see it true in very many ; or it is expiring and towards the sun-set, as it is in all : and therefore although in these to recover is very possible, yet we may also remember that, in the matter of virtue and repentance *possibility* is a great way off from performance ; and how few do repent, of whom it is only *possible* that they may ? and that many things more are required to reduce their *possibility* to act ; a great grace, an assiduous ministry, an effective calling, mighty assistances, excellent counsel, great industry, a watchful diligence, a well-disposed mind, passionate desires, deep apprehensions of danger, quick perceptions of duty, and time, and God's good blessing, and effectual impression and seconding all this, that *to will and to do* may by Him be wrought to great purposes, and with great speed.

And therefore it will not be amiss, but it is hugely necessary, that these persons who have lost their time

and their blessed opportunities should have the diligence of youth, and the zeal of new converts, and take account of every hour that is left them, and pray perpetually, and be advised prudently, and study the interest of their souls carefully, with diligence, and with fear; and their old age, which in effect is nothing but a continual death-bed, dressed with some more order and advantages, may be a state of hope and labour, and acceptance; through the infinite mercies of God in Jesus Christ.

But concerning sinners really under the arrest of death, God hath made no death-bed covenant, the Scripture hath recorded no promises, given no instructions, and therefore I had none to give, but only the same which are to be given to all men that are alive, because they are so, and because it is uncertain when they shall be otherwise. But then this advice I also am to insert, that they are the smallest number of Christian men, who can be divided by the characters of *a certain holiness*, or *an open villainy*; and between these there are many degrees of latitude, and most are of a middle sort, concerning which we are tied to make the judgments of charity, and possibly God may do too. But however, all they are such to whom the *Rules of Holy Dying* are useful and applicable, and therefore no separation is to be made in this world. But where the case is not evident, men are to be permitted to the unerring judgment of God; where it is evident, we can rejoice or mourn for them that die.

In the Church of Rome they reckon otherwise concerning sick and dying Christians than I have done. For they make profession, that from death to life, from sin to grace, a man may very certainly be changed, though the operation begin not before his last hour: and half this they do upon his death-bed,

and the other half when he is in his grave ; and the take away the eternal punishment in an instant, by school-distinction or the hand of the priest ; and the temporal punishment shall stick longer, even then when the man is no more measured with time, having nothing to do with any thing of or under the sun ; but that they pretend to take away too when the man is dead ; and, God knows, the poor man for all this pays them both in hell. The distinction of temporal and eternal is a just measure of pain, when it refers to this life and another : but to dream of a punishment *temporal* when all his *time is done*, and to think of repentance when the time of grace is past, are great errors, the one in philosophy, and both in divinity ; and are a huge folly in their pretence, and infinite danger if they are believed : being a certain destruction of the necessity of holy living, when men dare trust them, and live at the rate of such doctrines. The secret of these is soon discovered : for by such means though a *holy life be not* necessary, yet a *priest is* ; as if God did not appoint the priest to minister to holy living, but to excuse it ; so making the holy calling not only to live upon the sins of the people, but upon their ruin, and the advantages of their function to spring from their eternal dangers. It is an evil craft to serve a temporal end upon the death of Souls : that is an interest not to be handled but with nobleness and ingenuity, fear and caution, diligence and prudence, with great skill and great honesty, with reverence, and trembling, and severity : a Soul is worth all that, and the need we have requires all that : and therefore those doctrines that go less than all this are not friendly, because they are not safe.

I know no other difference in the visitation and treating of sick persons, than what depends upon the article of late Repentance : for all Churches agree in

the same essential propositions, and assist the sick by the same internal ministeries. As for *external*, I mean *Unction*, used in the Church of Rome, since it is used when the man is above half dead, when he can exercise no act of understanding, it must needs be nothing: for no rational man can think that any ceremony can make a spiritual change, without a spiritual act of him that is to be changed; nor work by way of nature, or by charm, but morally, and after the manner of reasonable creatures: and therefore I do not think that ministry at all fit to be reckoned among the advantages of sick persons. The Fathers of the Council of Trent first disputed, and after this manner at last agreed, that extreme unction was instituted by Christ. But afterwards, being admonished by one of their Theologues, that the Apostles ministered Unction to infirm people before they were Priests, (the Priestly order, according to their doctrine, being colated in the institution of the last Supper) for fear that it should be thought that this Unction might be administered by him that was no Priest, they blotted out the word '*instituted*' and put in its stead '*insinuated*' this Sacrament, and that it was published by S. James. So it is in their Doctrine: and yet in their anathematisms they curse all them that shall deny it to have been '*instituted*' by Christ. I shall lay no more prejudice against it, or the weak arts of them that maintain it, but add this only; that, there being but two places of Scripture pretended for this ceremony, some chief men of their own side have proclaimed those two invalid as to the institution of it: for Suarez says that the Unction used by the Apostles in S. Mark vi. 13, is not the same with what is used in the Church of Rome; and that it cannot be plainly gathered from the Epistle of Saint James, Cajetan affirms, and that it did belong to the miraculous gift

of healing, not to a Sacrament. The sick man's exercise of grace formerly acquired, his perfecting repentance begun in the days of health, the prayers and counsels of the holy man that ministers, the giving the holy Sacrament, the ministry and assistance of Angels, and the mercies of God, the peace of conscience, and the peace of the Church, are all the assistances and preparatives that can help to dress his lamp. But if a man shall go to buy oil when the bridegroom comes, if his lamp be not first furnished and then trimmed, that in this life, this upon his death-bed, his station shall be without-doors, his portion with unbelievers, and the Unction of the dying man shall no more strengthen his Soul than it cures his body, and the prayers for him after his death shall be of the same force as if they should pray that he should return to life again the next day, and live as long as Lazarus in his return. But I consider, that it is not well that men should pretend any thing will do a man good when he dies; and yet the same ministries and ten times more assistances are found forty or fifty years together to be ineffectual. Can extreme Unction at last cure what the holy Sacrament of the Eucharist all his life-time could not do? Can prayers for a dead man do him more good than when he was alive? If all his days the man belonged to death and the dominion of sin, and from thence could not be recovered by Sermons, and counsels, and perpetual precepts, and frequent Sacraments, by confessions and absolutions, by prayers and advocations, by external ministeries and internal acts, it is but too certain that his lamp cannot then be furnished: his extreme Unction is only then of use, when it is made by the oil that burned in his lamp in all the days of his expectation and waiting for the coming of the Bridegroom.

Neither can any supply be made in this case by their practice of praying for the dead: though they pretend for this the fairest precedents of the Church and of the whole world. The Heathens they say did it, and the Jews did it, and the Christians did it: some were *baptized for the dead* in the days of the Apostles, and very many were *communicated for the dead* for so many ages after. 'Tis true, they were so, and did so^a: the Heathens^b prayed for an easy grave, and a perpetual spring, that saffron would rise from their beds of grass. The Jews prayed that the Souls of their dead might be in the garden of Eden, that they might have their part in Paradise, and in the world to come; and that they might hear the peace of the fathers of their generation, sleeping in Hebron. And the Christians prayed for a joyful resurrection, for mercy at the day of judgment, for hastening of the coming of Christ, and the kingdom of God; and they named all sorts of persons in their prayers, all I mean but wicked persons, all but them that lived evil lives; they named Apostles, Saints, and Martyrs. And all this is so nothing to their purpose, or so much against it, that the prayers for the dead used in the Church of Rome are most plainly condemned, because they are against the doctrine and practices of all the world, in other forms, to other purposes, relying upon distinct doctrines, until new opinions began to arise about S. Augustine's time, and changed the face of the proposition. *Concerning prayers for the dead*, the Church hath received no commandment from the Lord: and therefore concerning it we can have no rules nor proportions, but from those imper-

^a *Tertul. de Monog. S. Cyprian, lib. i. ep. 9. S. Athan. q. 33. S. Cyril. myst. cat. 5. Epiphani. Hæres. 75. Aug. de Hæres. cap. 33. Concil. Carth. 3. c. 29.*

^b *Dii majorum umbris tenuem et sine pondere terram, Spirantesque crocos, et in urna perpetuum Ver.—Juven. Sat. vii. 208*

fect revelations of the state of departed Souls, and the measures of Charity, which can relate only to the imperfection of their present condition, and the terrors of the day of judgment : but to think that any supplementary to an evil life can be taken from such devotions after the sinners are dead, may encourage a bad man to sin, but cannot relieve him when he hath.

But of all things in the world methinks men should be most careful not to abuse dying people ; not only because their condition is pitiable, but because they shall soon be discovered, and in the secret regions of Souls there shall be an evil report concerning those men who have deceived them : and if we believe we shall go to that place where such reports are made, we may fear the shame and the amazement of being accounted impostors in the presence of Angels, and all the wise holy men of the world. To be erring and innocent is hugely pitiable, and incident to mortality ; that we cannot help : but to deceive or to destroy so great an interest as is that of a Soul, or to lessen its advantages, by giving it trifling and false confidences, is injurious and intolerable. And therefore it were very well if all the Churches of the world would be extremely curious concerning their offices and ministries of the Visitation of the sick : that their Ministers they send be holy and prudent ; that their instructions be severe and safe ; that their sentences be merciful and reasonable ; that their offices be sufficient and devout, that their attendances be frequent and long ; that their deputations be special and peculiar ; that the doctrines upon which they ground their offices be true, material, and holy ; that their ceremonies be few, and their advices wary ; that their separation be full of caution, their judgments not remiss, their remissions not loose and dissolute ; and that all the whole ministration be made by persons of

experience and charity. For it is a sad thing to see our dead go out of our hands: they live incuriously and die without regard; and the last scene of their life, which should be dressed with all spiritual advantages, is abused by flattery and easy propositions, and let go with carelessness and folly.

My Lord, I have endeavoured to cure some part of the evil as well as I could, being willing to relieve the needs of indigent people in such ways as I can; and therefore have described the duties which every sick man may do alone, and such in which he can be assisted by the Minister: and am the more confident that these my endeavours will be the better entertained, because they are the first entire body of directions for sick and dying people that I remember to have been published in the Church of England. In the Church of Rome there have been many; but they are dressed with such doctrines which are sometimes useless, sometimes hurtful, and their whole design of assistance which they commonly yield is at the best imperfect, and the representment is too careless and loose for so severe an employment. So that in this affair I was almost forced to walk alone; only that I drew the rules and advices from the fountains of Scripture, and the purest channels of the Primitive Church, and was helped by some experience in the cure of Souls. I shall measure the success of my labours, not by popular noises or the sentences of curious persons, but by the advantage which good people may receive. My work here is not to please the speculative part of men, but to minister to practice, to preach to the weary, to comfort the sick, to assist the penitent, to reprove the confident, to strengthen weak hands and feeble knees, having scarce any other possibilities left me of doing Alms, or exercising that Charity by which we shall be judged at Doom's-day.

It is enough for me to be an under-builder in the of God, and I glory in the employment, I lay the foundations; and therefore the work need not be Apology for being plain, so it be strong and we But (my lord) as mean as it is, I must give thanks for the desires and the strength; and, I thank Him, to you, for that opportunity and little portion of leisure which I had to do it in: for I must acknowledge it publicly, (and besides my prayers, in the recompence I can make you), my being indebted to your interest, much of my support to your bounty, and many other collateral comforts I receive from your favour and nobleness. My Lord, thank I much honour you, and because I would do it to myself, I have written your name in the end of my book: I am sure you will entertain it, to the design related to your dear lady, and because it may minister to your spirit in the day of visitation when God shall call for you to receive your reward for your charity and your noble piety, by which have not only endeared very many persons, but great degrees have obliged me to be,

My noblest Lord,

Your Lordship's most thankful
and most humble servant
JER. TAYLOR

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CHAP. I.

GENERAL PREPARATION TOWARDS A HOLY AND BLESSED DEATH, BY WAY OF CONSIDERATION.

SECT. I.

Consideration of the vanity and shortness of Man's life.

A Man is a bubble (said the Greek Proverb^a) ; which *Lucian* represents with advantages and its proper circumstances, to this purpose ; saying, that all the world is a storm, and men rise up like bubbles descending à *ve pluvio*, from God and the dew of Heaven, from a shower and drop of rain, from nature and Providence : and some of these instantly sink to the deluge of their first birth, and are hidden in a sea of water, having had no other business in the

world, but to be born, that they might be able to die : others float up and down two or three turns, and suddenly disappear, and give their place to others : and they that live longest upon the face of the waters are in perpetual motion, restless and uneasy, and being crushed with the great drop of a cloud sink into flatness and a froth ; the change not being great, it being hardly possible it should be more a nothing than it was before. So is every man : he is born in vanity and sin ; he comes

^a Πομφόλυξ ὁ ἄνθρωπος.

into the world like morning mushrooms, soon thrusting up their heads into the air, and conversing with their kindred of the same production, and as soon they turn into dust and forgetfulness: some of them without any other interest in the affairs of the world, but that they made their parents a little glad, and very sorrowful: others ride longer in the storm; it may be until seven years of vanity be expired, and then peradventure the sun shines hot upon their heads, and they fall into the shades below, into the cover of death and darkness of the grave to hide them. But if the bubble stands the shock of a bigger drop, and outlives the chances of a child, of a careless nurse, of drowning in a pail of water, of being overlaid by a sleepy servant, or such little accidents, then the young man dances like a bubble empty and gay, and shines like a dove's neck, or the image of a rainbow, which hath no substance, and whose very imagery and colours are phantastical; and so he dances out the gaiety of his youth, and is all the while *in a storm*, and endures,

only because he is not knocked on the head by a drop of bigger rain, or crushed by the pressure of a load of indigested meat, or quenched by the disorder of an ill-placed humour: and to preserve a man alive in the midst of so many chances and hostilities is as great a miracle as to create him; to preserve him from rushing into nothing, and at first to draw him up from nothing, were equally the issues of an Almighty power. And therefore the wise men of the world have contended who shall best fit man's condition with words signifying his vanity and short abode. *Homer* calls a man a *leaf*, the smallest, the weakest piece of a short lived, unsteady plant. *Pindar* calls him *the dream of a shadow*: Another, *the dream of the shadow of smoke*. But *S. James* spake by a more excellent Spirit, saying, *Our life is but a vapour*^b, viz., drawn from the earth by a celestial influence: made of smoke, or the lighter parts of water, tossed with every wind, moved by the motion of a superior body, without virtue in itself, lifted up on high, or left below, according as it pleases the sun

^b James iv. 14. & τμήσις.

foster-father. But it is hter yet. It is but *ap-
ring*^c; a phantastic va-
ar, an apparition, nothing
l: it is not so much as
mist, not the matter of
shower, nor substantial
ough to make a cloud;
t it is like *Cassiopeia's*
air, or *Pelops' shoulder*,
the circles of Heaven,
νόμῳ, for which you
not have a word that
signify a verier nothing.
d yet the expression is
degree more made di-
nutive; a *vapour*, and
intastical, or a *mere ap-
rance*, and this but for
little while^d neither; the
y dream, the phantasm
appears in a small time,
*the shadow that depart-
e*, or *like a tale that is
t*, or *as a dream when
awaketh*^e. A man is so
n, so unfixed, so perish-
; a creature, that he can-
; long last in the scene
fancy: a man goes off,
d is forgotten like the
eam of a distracted per-
l. The sum of all is this:
thou art a man; than
om there is not in the
rld any greater instance
heights and declensions^h,
lights and shadows, of

misery and folly, of laughter
and tears, of groans and
death.

And because this con-
sideration is of great useful-
ness and great necessity to
many purposes of wisdom
and the Spirit; all the suc-
cession of time, all the
changes in nature, all the
varieties of light and dark-
ness, the thousand thou-
sands of accidents in the
world, and every contin-
gency to every man, and to
every creature, doth preach
our funeral sermon, and
calls us to look and see how
the old sexton *Time* throws
up the earth, and digs a
grave, where we must lay
our sins or our sorrows, and
sow our bodies, till they rise
again in a fair or in an in-
tolerable eternity. Every
revolution which the sun
makes about the world,
divides between life and
death; and death possesses
both those portions by the
next morrow; and we are
dead to all those months
which we have already
lived, and we shall never
live them over again: and
still God makes little pe-
riods of our age. First we
change our world, when we

^c φαινόμενη. *ibid.*

^d Ps. cix. 22.

^e Ps. lxxiii. 19.

^d πρὸς ὀλίγον. *ibid.*

^f Ps. xc. 9.

^h *Menander.*

come from the womb to feel the warmth of the sun. Then we sleep and enter into the image of death, in which state we are unconcerned in all the changes of the world: and if our mothers or our nurses die, or a wild boar destroy our vineyards, or our king be sick, we regard it not; but during that state are as disinterested as if our eyes were closed with the clay that weeps in the bowels of the earth. At the end of seven years our teeth fall and die before us, representing a formal prologue to the tragedy; and still every seven years it is odds but we shall finish the last scene: and when nature, or chance, or vice takes our body in pieces, weakening some parts and loosing others, *we taste the grave* and the solemnities of our own funerals, first, in those parts that ministered to vice, and next, in them that served for ornament; and in a short time even they that served for necessity become useless, and entangled like the wheels of a broken clock. *Baldness* is but a dressing to our funerals, the proper ornament of mourning, and of a

person entered very far into the regions and possession of Death¹: and we have many more of the same signification; gray hairs, rotten teeth, dim eyes, trembling joints, short breath, stiff limbs, wrinkled skin, short memory, decayed appetite. Every day's necessity calls for a reparation of that portion which Death fed on all night when we lay in his lap, and slept in his outer chambers. The very spirits of a man prey upon the daily portion of bread and flesh, and every meal is a rescue from one death, and lays up for another: and while we think a thought we die; and the clock strikes, and reckons on our portion of Eternity: we form our words with the breath of our nostrils, we have the less to live upon for every word we speak. ✓

Thus Nature calls us to meditate of death by those things which are the instruments of acting it: and God by all the variety of His Providence makes us see death every where, in all variety of circumstances, and dressed up for all the fancies and the expectation of every single person. Na-

¹ Ut mortem citius venire credas,
Scito jam capitis periisse partem.

are hath given us one harvest every year, but death hath two: and the Spring and the Autumn send wrongs of men and women to charnel-houses; and all the Summer long men are recovering from their evils of the Spring, till the dog-days come, and then the irian star makes the Summer deadly; and the fruits of Autumn are laid up for all the year's provision, and the man that gathers them eats and surfeits, and dies and needs them not, and himself is laid up for eternity; and he that escapes all Winter, only stays for no other opportunity, which he distempers of that quar-ter minister to him with great variety. Thus death reigns in all the portions of our time. The Autumn with its fruits provides disorders for us, and the Winter's cold turns them into sharp diseases, and the Spring brings flowers to strew our hearse, and the Summer gives green turf and brambles to bind upon our graves. Calentures and surfeit, cold and agues, are the four quarters of the year, and all minister to Death; and you can go no whither, but you tread upon dead man's bones.

The wild fellow in *Petroneus* that escaped upon a broken table from the furies of a shipwreck, as he was sunning himself upon the rocky shore, espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy the sea towards the shore to find a grave: and it cast him into some sad thoughts: That peradventure this man's wife in some part of the Continent, safe and warm, looks next month for the good man's return; or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss which still is warm upon the good old man's cheek ever since he took a kind farewell; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms. These are the thoughts of mortals, this is the end and sum of all their designs: a dark night and an ill guide, a boisterous sea and a broken cable, an hard rock and a rough wind, dashed in pieces the fortune of a whole family; and they that shall weep loudest for the accident, are not yet entered

into the storm, and yet have suffered shipwreck. Then looking upon the carcass, he knew it, and found it to be the Master of the ship, who the day before cast up the accounts of his patrimony and his trade, and named the day when he thought to be at home : see how the man swims who was so angry two days since ; his passions are becalmed with the storm, his accounts cast up, his cares at an end, his voyage done, and his gains are the strange events of death, which whether they be good or evil, the men that are alive seldom trouble themselves concerning the interest of the dead.

But seas alone do not break our vessel in pieces : every-where we may be shipwrecked. A valiant General, when he is to reap the harvest of his crowns and triumphs, fights unprosperously, or falls into a fever with joy and wine, and changes his laurel into cypress, his triumphal chariot to an hearse ; dying the night before he was appointed to perish, in the drunkenness of his festival joys. It was a sad arrest of the loosenesses and wilder feasts of the *French Court*,

when their King II.) was killed in the sportive imaginary fight. And many have died under the of paranymphs and dressing them for joy, the new and cerned chains of n according to the s: *Bensirach* the w: "*The bride went chamber, and knew should befall her* Some have been their vows, and thanks for a pr return to their ow and the roof hath ed upon their head turned their loud into the deeper sile grave. And how teeming mothers l joiced over their wombs, and please selves in becoming t nels of blessing to a and the midwife quickly bound the and feet, and carried forth to burial ! or birth-day of an h seen the coffin of th brought into the ho the divided mother been forced to trava with a painful birth sadder death.

There is no stat cident, no circums

our life, but it hath been soured by some sad instance of a dying friend: a friendly meeting often ends in some sad mischance, and makes an eternal parting: and when the poet *Æschylus* was sitting under the walls of his house, an eagle hovering over his bald head mistook it for a stone, and let fall his oyster, hoping there to break the shell, but pierced the poor man's skull.

Death meets us every where, and is procured by every instrument, and in all chances, and enters in at many doors; by violence and secret influence, by the aspect of a star and the stink of a mist, by the emissions of a cloud and the meeting of a vapour, by the fall of a chariot and the stumbling at a stone, by a full meal or an empty stomach, by watching at the wine or by watching at prayers; by the sun or the moon, by a heat or a cold, by sleepless nights or sleeping days; by water frozen into the hardness and sharpness of a dagger, or water thawed into the floods of a river; by a hair or a raisin, by violent motion or sitting still, by severity or dissolu-

tion, by God's mercy or God's anger, by every thing in Providence and every thing in manners, by every thing in nature and every thing in chance. *Eripitur persona, manet res*: we take pains to heap up things useful to our life, and get our death in the purchase; and the person is snatched away, and the goods remain. And all this is the law and constitution of nature; it is a punishment to our sins, the unalterable event of Providence, and the decree of Heaven. The chains that confine us to this condition are strong as destiny, and immutable as the eternal laws of God.

I have conversed with some men who rejoiced in the death or calamity of others, and accounted it as a judgment upon them for being on the other side and against them in the contention; but within the revolution of a few months the same man met with a more uneasy and unhandsome death: which when I saw, I wept, and was afraid; for I knew that it must be so with all men; for we also shall die, and end our quarrels and contentions by passing to a final sentence.

SECT. II.

The Consideration reduced to Practice.

It will be very material to our best and noblest purposes, if we represent this scene of change and sorrow a little more dressed up in circumstances; for so we shall be more apt to practise those rules, the doctrine of which is consequent to this consideration. * It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the sprightfulness of youth, and the fair cheeks and full eyes of childhood, from the vigorousness and strong flexure of the joints of five and twenty, to the hollowness and dead paleness, to the loathsomeness and horror of a three-days' burial, and we shall perceive the distance to be very great and very strange. But so have I seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of Heaven, as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its

too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk, and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and out-worn faces. The same is the portion of every man and every woman; the heritage of worms and serpents, rottenness and cold dishonour, and our beauty so changed, that our acquaintance quickly knew us not, and that change mingled with so much horror, or else meets so with our fears and weak discouragements, that they who six hours ago tended upon us, either with charitable or ambitious services, cannot without some regret stay in the room alone where the body lies stripped of its life and honour. I have read of a fair young *German* gentleman, who, living, often refused to be pictured, but put off the importunity of his friends' desire, by giving

way that after a few days' burial they might send a painter to his vault, and, if they saw cause for it, draw the image of his death unto the life. They did so, and found his face half eaten, and his midriff and backbone full of serpents; and so he stands pictured among his armed ancestors. So does the fairest beauty change, and it will be as bad with you and me; and then, what servants shall we have to wait upon us in the grave? what friends to visit us? what officious people to cleanse away the moist and unwholesome cloud reflected upon our faces from the sides of the weeping vaults, which are the longest weepers for our funeral?

This discourse will be useful, if we consider and practise by the following rules and considerations respectively.

1. All the rich and all the covetous men in the world will perceive, and all the world will perceive for them, that it is but an ill recompence for all their cares, that by this time all

that shall be left will be this^k, that the neighbours shall say, he died a rich man: and yet his wealth will not profit him in the grave, but hugely swell the sad accounts of Doomsday. And he that kills the Lord's people with unjust or ambitious wars for an unrewarding interest, shall have this character; that he threw away all the days of his life, that one year might be reckoned with his name, and computed by his reign or consulship: and many men by great labours and affronts, many indignities and crimes, labour only for a pompous Epitaph, and a loud title upon their Marble^l; whilst those into whose possessions their heirs or kindred are entered are forgotten^m, and lie unregarded as their ashes, and without concernment or relation, as the turf upon the face of their grave. * A man may read a sermon, the best and most passionate that ever man preached, if he shall but enter into the sepulchres of kings. In the same Escorial where the Spanish Princes live in

^k Rape, congere, aufer, posside; relinquendum est.—*Martial*.

^l *Seneca*.

^m Jam eorum præbendas alii possident, et nescio utrùm de illis cogitant.—*Gerson*.

greatness and power, and decree war or peace, they have wisely placed a cemetery where their ashes and their glory shall sleep till time shall be no more : and where our kings have been crowned, their ancestors lay interred, and they must walk over their grandsire's head to take his crown. There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from *living like Gods to die like Men*^a. There is enough to cool the flames of lust, to abate the heights of pride, to appease the itch of covetous desires, to sully and dash out the dissembling colours of a lustful, artificial, and imaginary beauty. There the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised Princes mingle their dust, and pay down their symbol of mortality, and tell all the world, that, when we die, our ashes shall be equal to kings', and our accounts easier, and our pains or our crowns shall be less. *To my apprehension it is a sad record which is left by *Athenæus* concerning *Ninus* the great *Assy-*

rian Monarch, whose life and death is summed up in these words ; "*Ninus* the *Assyrian* had an ocean of gold, and other riches more than the sand in the *Caspian* sea ; he never saw the stars, and perhaps he never desired it ; he never stirred up the holy fire among the *Magi*, nor touched his God with the sacred rod according to the laws ; he never offered sacrifice, nor worshipped the Deity, nor administered justice, nor spake to his people, nor numbered them : but he was most valiant to eat and drink, and having mingled his wines he threw the rest upon the stones. This man is dead : behold his sepulchre, and now hear where *Ninus* is. Sometimes I was *Ninus*, and drew the breath of a living man, but now am nothing but clay. I have nothing but what I did eat, and what I served to myself in lust (that was and is all my portion) : the wealth with which I was (esteemed) blessed, my enemies meeting together shall bear away, as the mad *Thyades* carry a raw goat. I am gone to Hell ; and when I went thither, I neither carried gold, nor horse, nor

^a Ps. lxxxii. 6, 7.

silver chariot. I that wore a mitre, am now a little heap of dust." *I know not any thing that can better represent the evil condition of a wicked man, or a changing greatness. From the greatest secular dignity to dust and ashes his nature bears him, and from thence to Hell his sins carry him, and there he shall be for ever under the dominion of chains and devils, wrath and an intolerable calamity. This is the reward of an unsanctified condition, and a greatness ill gotten or ill administered.

2. Let no man extend *his thoughts*, or let *his hopes* wander towards future and far-distant events and accidental contingencies. This day is mine and yours, but *ye know not what shall be on the morrow*^o: and every morning creeps out of a dark cloud, leaving behind it an ignorance and silence deep as midnight, and undiscerned as are the phantasms that make a Chrisomchild to smile: so that we cannot discern what comes hereafter, unless we had a light from Heaven brighter than the vision of an Angel, even the Spirit of Prophecy. Without revelation we can-

not tell whether we shall eat tomorrow, or whether a squinancy shall choke us: and it is written in the unrevealed folds of Divine predestination, that many who are this day alive shall tomorrow be laid upon the cold earth, and the women shall weep over their shroud, and dress them for their funeral. St. James in his Epistle notes the folly of some men, his contemporaries, who were so impatient of the event of tomorrow, or the accidents of next year, or the good or evils of old age, that they would consult astrologers and witches, oracles and devils, what should befall them the next calends; what should be the event of such a voyage, what God had written in His book concerning the success of battles, the election of Emperors, the heirs of families, the price of merchandise, the return of the *Tyrian* fleet, the rate of *Sidonian* carpets: and as they were taught by the crafty and lying demons, so they would expect the issue^p; and oftentimes by disposing their affairs in order toward such events, really did produce some little accidents accord-

^o James iv. 14.

^p James iv. 16.

ing to their expectation ; and that made them trust the oracles in greater things, and in all. Against this he opposes his counsel, that we should not search after forbidden records, much less by uncertain significations : for whatsoever is disposed to happen by the order of natural causes or civil counsels, may be rescinded by a peculiar decree of Providence^q or be prevented by the death of the interested persons ; who, while their hopes are full, and their causes conjoined, and the work brought forward, and the sickle put into the harvest, and the first fruits offered and ready to be eaten, even then if they put forth their hand to an event that stands but at the door, at that door their body may be carried forth to burial, before the expectation shall enter into fruition. When *Richilda* the widow of *Albert* Earl of *Ebersberg* had feasted the Emperor *Henry* III., and petitioned in behalf of her nephew *Welfo* for some lands formerly possessed by the earl her husband ; just as the Em-

peror held out his hand to signify his consent, the chamber-floor suddenly fell under them, and *Richilda* falling upon the edge of a bathing vessel was bruised to death, and stayed not to see her nephew sleep in those lands which the Emperor was reaching forth to her, and placed at the door of restitution.

3. As our *hopes* must be confined, so must our *designs* : let us not project long designs, crafty plots, and diggings so deep that the intrigues of a design shall never be unfolded till our grand-children have forgotten our virtues or our vices. The work of our soul is cut short, facile, sweet, and plain, and fitted to the small portions of our shorter life : and as we must not trouble our iniquity, so neither must we intricate our labour and purposes with what we shall never enjoy. This rule does not forbid us to plant orchards which shall feed our nephews with their fruit ; for by such provisions they do something towards an imaginary immortality, and

^q James iv. 13, 15.

^r Certa amittimus, dum incerta petimus : atque hoc evenit
In labore atque in dolore, ut mors obrepat interim.

Plaut. Pseud. Act ii. Scen. 3.

do charity to their relatives : but such projects are reproved, which discompose our present duty by long and future designs ; such, which, by casting our labours to events at distance, make us less to remember our Death standing at the door. It is fit for a man to work for his day's wages, or to contrive for the hire of a week, or to lay a train to make provisions for such a time as is within our eye, and in our duty, and within the usual periods of man's life ; for whatsoever is made necessary, is also made prudent : but while we plot and busy ourselves in the toils of an ambitious war, or the levies of a great estate, night enters in upon us, and tells all the world how like fools we lived, and how deceived and miserably we died. *Seneca* tells of *Senecio Cornelius*, a man crafty in getting and tenacious in holding a great estate, and one who was as diligent in the care of his body as of his money, curious of his health as of his possessions ; that he all day long attended upon his sick and dying friend ; but when he went away was quickly comforted, supped merrily, went to bed cheerfully, and on a sudden

being surprized by a squinancy, scarce drew his breath until the morning, but by that time died, being snatched from the torrent of his fortune, and the swelling tide of wealth, and a likely hope bigger than the necessities of ten men. This accident was much noted then in *Rome*, because it happened in so great a fortune, and in the midst of wealthy designs ; and presently it made wise men to consider, how imprudent a person he is, who disposes of ten years to come, when he is not lord of tomorrow.

4. Though we must not look so far off, and pry abroad, yet we must be busy near at hand : we must with all arts of the spirit seize upon the present, because it passes from us while we speak, and because in it all our certainty does consist. We must take our waters as out of a torrent and sudden shower, which will quickly cease dropping from above, and quickly cease running in our channels here below : This instant will never return again, and yet it may be this instant will declare or secure the fortune of a whole eternity. The old Greeks and Romans taught

us the prudence of this rule: but Christianity teaches us the Religion of it. They so seized upon the present, that they would lose nothing of the day's pleasure^a.

Let us eat and drink, for tomorrow we shall die^b; that was their philosophy; and at their solemn feasts they would talk of death to heighten the present drinking, and that they might warm their veins with a fuller chalice, as knowing the drink that was poured upon their graves would be cold and without relish. *Break the beds, drink your wine, crown your heads with roses, and besmear your curled locks with nard; for God bids you to remember death*: so the epigrammatist^c speaks the sense of their drunken principles. Something towards this signification is that of Solomon; *There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour; for that is his portion; for who shall bring him to see that which shall be after him*? But although he concludes all

this to be vanity, yet because it was the best thing that was then commonly known^d, that they should seize upon the present with a temperate use of permitted pleasures, I had reason to say that Christianity taught us to turn this into religion. For he that by a present and constant holiness secures the present, and makes it useful to his noblest purposes, he turns his condition into his best advantage, by making his unavoidable fate become his necessary religion.

To the purpose of this rule is that collect of *Tuscan Hieroglyphicks*, which we have from *Gabriel Simeon*. "Our life is very short, beauty is a cozenage, money is false and fugitive; empire is odious and hated by them that have it not, and uneasy to them that have; victory is always uncertain, and peace most commonly is but a fraudulent bargain, old age is miserable, death is the period, and is a happy one, if it be not soured by the sins of our life: but nothing continues but the effects of that wisdom which employs the present time in

^a *Ætate fruere, mobili cursu fugit.*—*Seneca.*

^b *Martial.*, l. ii. epig. 59.

^c *Amici, dum vivimus, vivamus.*

^d 1 Cor. xv. 32—34

^e *Ecc.* ii. 24; iii. 22.

the acts of a holy religion, and a peaceable conscience:" for they make us to live even beyond our funerals, embalmed in the spices and odours of a good name, and entombed in the grave of the Holy *Jesus*, where we shall be dressed for a blessed resurrection to the state of Angels and beatified Spirits.

5. Since we stay not here, being people but of a day's abode, and our age is like that of a fly, and contemporary with a gourd, we must look somewhere else for an abiding city^y, a place in another country to fix our house in, whose walls and foundation is God^z, where we must find rest^a, or else be restless for ever. For whatsoever ease we can have or fancy here, is shortly to

be changed into sadness, or tediousness: it goes away too soon, like the periods of our life; or stays too long, like the sorrows of a sinner: its own weariness, or a contrary disturbance, is its load; or it is eased by its revolution into vanity and forgetfulness: and where either there is sorrow or an end of joy, there can be no true felicity; which, because it must be had by some instrument, and in some period of our durations, we must carry up our affections to the mansions prepared for us above^b, where eternity is the measure, felicity is the state, Angels are the company^c, the Lamb is the light^d, and God is the portion and inheritance^e.

SECT. III.

Rules and spiritual Arts of Lengthening our Days, and to take off the objection of a short Life.

In the accounts of a man's life we do not reckon that portion of days in which we are shut up in the prison of the womb; we tell our years from the day of our birth:

and the same reason that makes our reckoning to stay so long, says also, that then it begins too soon. For then we are beholden to others to make the account for us;

^y Heb. xiii. 14.

^z Heb. xi. 16, 10.

^a Heb. iv. 9.

^b John xiv. 2, 3.

^c Heb. xii. 22.

^d Rev. xxi. 23.

^e Ps. xvi. 6, 7; Heb. ix. 15; 1 Pet. i. 4.

for we know not of a long time whether we be alive or no, having but some little approaches and symptoms of a life. To feed, and sleep, and move a little, and imperfectly, is the state of an unborn child ; and when he is born, he does no more for a good while : and what is it that shall make him to be esteemed to live the life of a man ? and when shall that account begin ? For we should be loath to have the accounts of our age taken by the measures of a beast ; and fools and distracted persons are reckoned as *civilly dead* ; they are no parts of the common-wealth, nor subject to laws, but secured by them in charity, and kept from violence as a man keeps his ox : and a third part of our life is spent before we enter into an higher order, into the state of a Man.

2. Neither must we think that the life of a man begins when he can feed himself, or walk alone, when he can fight, or beget his like ; for so he is contemporary with a camel or a cow ; but he is first a man, when he comes to a certain, steady use of reason, according to his proportion : and when that is,

all the world of men cannot tell precisely. Some are called *at age* at fourteen, some at one and twenty, some never ; but all men late enough ; for the life of a man comes upon him slowly and insensibly. But as when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of *Moses* ; when he was forced to wear a veil, because himself had seen the face of God ; and still while a man tells the story, the sun gets up higher, till he shews a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly : so is a man's reason and his life. He first begins to perceive himself to see or taste, making little reflexions upon his actions of sense, and can discourse of flies and dogs, shells and play,

horses and liberty : but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little images of things are laid before him, like a cock-boat to a whale, only to play withal : but before a man comes to be wise, he is half dead with gouts and consumptions, with catarrhs and aches, with sore eyes and a worn-out body. So that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed ; and he is not to be called a man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well-being : but by that time his soul is thus furnished, his body is decayed ; and then you can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

3. But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason, and when that is come, it is ten to one but he stops by the impedi-

ments of vice, and wants the strength of the *Spirit* ; and we know that *Body* and *Soul* and *Spirit* are the constituent parts of every Christian man. And now let us consider what that thing is which we call *years of discretion*. The young man is passed his tutors, and arrived at the bondage of a captive spirit ; he is run from discipline, and is let loose to passion ; the man by this time hath wit enough to choose his vice, to act his lust, to court his mistress, to talk confidently and ignorantly and perpetually, to despise his betters, to deny nothing to his appetite, to do things that when he is indeed a man he must for ever be ashamed of : for this is all the discretion that most men shew in the first stage of their manhood ; they can discern good from evil ; and they prove their skill by leaving all that is good, and wallowing in the evils of folly and an unbridled appetite. And by this time the young man hath contracted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life : he is a fool in his understanding, and that is a sad

death ; and he is dead in trespasses and sins, and that is a sadder : so that he hath no life but a natural, the life of a beast or a tree ; in all other capacities he is dead : he neither hath the intellectual nor the spiritual life, neither the life of a man nor of a Christian ; and this sad truth lasts too long. For old age seizes upon most men while they still retain the minds of boys and vicious youth, doing actions from principles of great folly, and a mighty ignorance, admiring things useless and hurtful, and filling up all the dimensions of their abode with businesses of empty affairs, being at leisure to attend no virtue : They cannot pray, because they are busy, and because they are passionate : They cannot communicate, because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world ; and therefore they cannot attend to the things of God : little considering, that they must find a time to die in : when death comes, they must be at leisure for that. Such men are like sailors loosing from a port, and tossed immediately with a perpetual tempest lasting

till their cordage crack, and either they sink, or return back again to the same place : they did not make a voyage, though they were long at sea. The business and impertinent affairs of most men steal all their time, and they are restless in a foolish motion : but this is not the progress of a man ; he is no farther advanced in the course of a life, though he reckon many years ; for still his Soul is childish, and trifling like an untaught boy.

If the parts of this sad complaint find their remedy, we have by the same instruments also cured the evils and the vanity of a short life. Therefore,

1. Be infinitely curious you do not set back your life in the accounts of God by the intermingling of criminal actions, or the contracting vicious habits. There are some vices which carry a sword in their hand ; and cut a man off before his time. There is a *sword of the Lord*, and there is a *sword of a Man*, and there is a *sword of the Devil*. Every vice of our own managing in the matter of carnality, of lust or rage, ambition or revenge, is a sword of Satan put into the

hands of a man : These are the destroying Angels ; sin is the *Apollyon*¹, the *Destroyer* that is gone out, not from the Lord, but from the Tempter ; and we hug the poison, and twist willingly with the vipers, till they bring us into the regions of an irrecoverable sorrow. We use to reckon persons as good as dead, if they have lost their limbs and their teeth, and are confined to an hospital, and converse with none but surgeons and physicians, mourners and divines, those *pollinctores*, the dressers of bodies and souls to funeral : But it is worse when the Soul, the principle of life, is employed wholly in the offices of death : and that man was worse than dead of whom *Seneca* tells, that being a rich fool, when he was lifted up from the baths and set into a soft couch, asked his slaves, *An ego jam sedeo ?* Do I now sit ? The beast was so drowned in sensuality and the death of his soul, that, whether he did sit or no, he was to believe another. Idleness and every vice is as much

of death as a long disease is, or the expence of ten years : and *she that lives in pleasures is dead while she liveth* (saith the Apostle²), and it is the style of the Spirit concerning wicked persons, *They are dead in trespasses and sins*³. For, as every sensual pleasure and every day of idleness and useless living lops off a little branch from our short life ; so every deadly sin and every habitual vice does quite destroy us : but innocence leaves us in our natural portions, and perfect period ; we lose nothing of our life, if we lose nothing of our Soul's health ; and therefore he that would live a full age must avoid a sin, as he would decline the regions of death and the dishonours of the grave.

2. If we would have our life lengthened, let us begin betimes to live in the accounts of reason and sober counsels, of Religion and the Spirit, and then we shall have no reason to complain that our abode on earth is so short⁴ ; many men find it long enough, and indeed it is so to all senses. But

¹ Rev. ix. 11. *Margin.*

² 1 Tim. v. 6.

³ Eph. ii. 1.

⁴ *Ædipol*, proinde ut bene vivitur, diu vivitur.—*Plaut. Trinum.*

Non accepimus brevem vitam, sed fecimus ; nec inopes ejus, sed prodigi sumus.—*Seneca.*

when we spend in waste what God hath given us in plenty, when we sacrifice our youth to folly, our manhood to lust and rage, our old age to covetousness and irreligion, not beginning to live till we are to die, designing that time to virtue which indeed is infirm to every thing and profitable to nothing; then we make our lives short, and lust runs away with all the vigorous and healthful part of it, and pride and animosity steal the manly portion, and craftiness and interest possess old age; *velut ex pleno et abundanti perdimus*, we spend as if we had too much time, and knew not what to do with it; we fear every thing like weak and silly mortals, and desire strangely and greedily as if we were immortal; we complain our life is short, and yet we throw away much of it, and are weary of many of its parts; we complain the day is long, and the night is long, and we want company, and seek out arts to drive the time away, and then weep because it is gone too soon. But so the treasure of the *Capitol* is but a small estate when *Cæsar* comes to finger it, and to

pay with it all his legions; and the revenue of all *Egypt* and the Eastern Provinces was but a little sum when they were to support the luxury of *Mark Antony*, and feed the riot of *Cleopatra*: But a thousand crowns is a vast proportion to be spent in the cottage of a frugal person, or to feed an hermit. Just so is our life: it is too short to serve the ambition of a haughty prince, or an usurping rebel; too little time to purchase great wealth, to satisfy the pride of a vain-glorious fool, to trample upon all the enemies of our just or unjust interest: but for the obtaining virtue, for the purchase of sobriety and modesty, for the actions of Religion, God gave us time sufficient, if we make *the outgoings of the Morning and Evening*^k, that is, our Infancy and Old age, to be taken into the computations of a man. Which we may see in the following particulars.

1. If our Child-hood being first consecrated by a forward Baptism, it be seconded by a holy education, and a complying obedience; if our youth be chaste and temperate, modest and indus-

trious, proceeding through a prudent and sober manhood to a religious old age; then we have lived our whole duration, and shall never die, but be changed in a just time to the preparations of a better and an immortal life.

2. If, besides the ordinary returns of our prayers and periodical and festival solemnities, and our seldom Communion, we would allow to Religion and the studies of wisdom those great shares that are trifled away upon vain sorrow, foolish mirth, troublesome ambition, busy covetousness, watchful lust, and impertinent amours, and balls and revellings and banquets,—all that which was spent viciously, and all that time that lay fallow and without employment,—our life would quickly amount to a great sum. *Tostatus Abulensis* was a very painful person, and a great Clerk, and in the days of his manhood he wrote so many books, and they not ill ones, that the world computed a sheet for every day of his life; I suppose they meant, after he came to the use of reason and the state of a man: and *John Scotus* died about the two and thirtieth year of

his age; and yet, besides his public Disputations, his daily Lectures of Divinity in public and private, the Books that he wrote, being lately collected and printed at *Lyons*, do equal the number of volumes of any two the most voluminous Fathers of the *Latin* Church. Every man is not enabled to such employments, but every man is called and enabled to the works of a sober and a religious life: and there are many Saints of God that can reckon as many volumes of religion and mountains of piety as those others did of good books. *S. Ambrose* (and I think, from his example, *S. Augustine*) divided every day into three *tertias* of employment: eight hours he spent in the necessities of nature and recreation; eight hours in charity and doing assistance to others, despatching their businesses, reconciling their enmities, reproving their vices, correcting their errors, instructing their ignorances, transacting the affairs of his Diocese; and the other eight hours he spent in study and prayer. If we were thus minute and curious in the spending our time, it is impossible but

our life would seem very long. For so have I seen an amorous person tell the minutes of his absence from his fancied joy ; and, while he told the sands of his hour-glass, or the throbs and little beatings of his watch, by dividing an hour into so many members, he spun out its length by number, and so translated a day into the tediousness of a month. And if we tell our days by Canonical hours of prayer, our weeks by a constant revolution of fasting-days or days of special Devotion, and over all these draw a black cypress, a veil of penitential sorrow and severe mortification, we shall soon alter the calumny and objection of a short life. He that governs the day and divides the hours, hastens from the eyes and observation of a merry sinner ; but loves to stand still, and behold, and tell the sighs, and number the groans and sadly-delicious accents of a grieved penitent. It is a vast work that any man may do, if he never be idle : and it is a huge way that a man may go in virtue, if he never goes out of his way by a vicious habit or a great crime : and

he that perpetually reads good books, if his parts be answerable, will have a huge stock of knowledge. It is so in all things else. Strive not to forget your time, and suffer none of it to pass undiscerned ; and then measure your life, and tell me how you find the measure of its abode. However, the time we live is worth the money we pay for it ; and therefore it is not to be thrown away.

3. When vicious men are dying, and scared with the affrighting truths of an evil conscience, they would give all the world for a year, for a month : nay, we read of some that called out with amazement, *inducias usque ad mane, truce but till the morning* : and if that year or some few months were given, those men think they could do miracles in it. And let us a while suppose what *Dives*¹ would have done if he had been loosed from the pains of hell, and permitted to live on earth one year. Would all the pleasures of the world have kept him one hour from the Temple ? would he not perpetually have been under the hands of Priests, or at the feet of the doctors, or by *Moses'* chair^m, or attend-

¹ Luke xvi. 19, &c.

^m Matth. xxiii. 2.

as near the Altar as he
 ld get, or relieving poor
varus, or praying to God,
 l crucifying all his sin ?
 ave read of a melanco-
 person who saw Hell but
 a dream or vision, and
 amazement was such,
 t he would have chosen
 times to die rather than
 feel again so much of
 t horror : and such a
 son cannot be fancied
 ; that he would spend a
 r in such holiness, that
 religion of a few months
 ld equal the devotion of
 ny years, even of a good
 n. Let us but compute
 proportions. If we
 uld spend all our years
 reason so as such a per-
 would spend that one,
 it be thought that life
 uld be short and trifling
 which he had performed
 h a religion, served God
 h so much holiness, mor-
 ed sin with so great a
 our, purchased virtue at
 h a rate and so rare an
 istry ? It must needs be
 t such a man must die
 en he ought to die, and
 like ripe and pleasant
 it falling from a fair
 e, and gathered into
 kets for the planter's
 . He that hath done
 his business, and is be-
 ten to a glorious hope by

the seed of an immortal
 Spirit, can never die too
 soon, nor live too long.

Xerxes wept sadly when
 he saw his army of 2,300,000
 men, because he considered
 that within an hundred
 years all the youth of that
 army should be dust and
 ashes ; and yet, as *Seneca*
 well observes of him, he was
 the man that should bring
 them to their graves : and
 he consumed all that army
 in two years, for whom he
 feared and wept the death
 of an hundred. Just so we
 do all. We complain that
 within thirty or forty years,
 a little more, or a great deal
 less, we shall descend again
 into the bowels of our mo-
 ther, and that our life is too
 short for any great employ-
 ment ; and yet we throw
 away five and thirty years
 of our forty, and the remain-
 ing five we divide between
 art and nature, civility and
 customs, necessity and con-
 venience, prudent counsels
 and religion : but the por-
 tion of the last is little and
 contemptible, and yet that
 little is all that we can pru-
 dently account of our lives.
 We bring that fate and that
 death near us, of whose ap-
 proach we are so sadly ap-
 prehensive.

4. In taking the accounts

of your life do not reckon by great distances, and by the periods of pleasure, or the satisfaction of your hopes, or the stating your desires; but let every intermedial day and hour pass with observation. He that reckons he hath lived but so many harvests, thinks they come not often enough, and that they go away too soon. Some lose the day with longing for the night, and the night in waiting for the day. Hope and phantastic expectations spend much of our lives; and while with passion we look for a coronation, or the death of an enemy, or a day of joy, passing from fancy to possession without any intermedial notices, we throw away a precious year, and use it but as the burden of our time, fit to be pared off and thrown away, that we may come at those little pleasures which first steal our hearts, and then steal our life.

5. A strict course of piety is the way to prolong our lives in the natural sense, and to add good portions to the number of our years:

and sin is sometimes b
tural causality, very
by the anger of God
the Divine judgmen
cause of sudden and
timely death. Conce
which I shall add not
(to what I have somev
else^a said of this ar
but only the observati
Epiphanius^o; that for
years, even to the twen
age, there was not one
ample of a son that
before his Father, but
course of nature was l
that he who was first
in the descending line
first die, (I speak of nat
death, and therefore
cannot be opposed to
observation), till that *T*
the Father of *Abra*
taught the people a
religion^p, to make im
of clay and worship th
and concerning him it
first remarked, that *He*
died before his father T
in the land of his nativi
God by an unheard of ju
ment and rare accie
punishing his newly-inv
ed crime, by the untin
death of his son.

6. But if I shall desc
a living man, a man t

ⁿ Life of Christ, part iii. Disc. 14.

^o Lib. i. tom. i. *Panar.* Sect. 6.

^p Josh. xxiv. 2, but cf. Gen. xxxi. 53, and xi. 31. Ed.

^q Gen. xi. 28.

hath that life that distinguishes him from a fool or a bird, that which gives him a capacity next to Angels; we shall find that even a good man lives not long, because it is long before he is born to this life, and longer yet before he hath a man's growth. "He that can look upon Death, and see its face with the same countenance with which he hears its story; that can endure all the labours of his life with his Soul supporting his body; that can equally despise riches when he hath them, and when he hath them not; that is not sadder if they lie in his neighbour's trunks, nor more brag if they shine round about his own walls; he that is neither moved with good fortune coming to him, nor going from him; that can look upon another man's lands evenly and pleasedly as if they were his own, and yet look upon his own, and use them too, just as if they were another man's; that neither spends his goods prodigally and like a fool, nor yet keeps them avariciously and like a wretch; that weighs not benefits by weight and number, but by

the mind and circumstances of him that gives them; that never thinks his Charity expensive if a worthy person be the receiver; he that does nothing for opinion sake, but every thing for conscience, being as curious of his thoughts as of his actings in markets and theatres, and is as much in awe of himself as of a whole assembly; he that knows God looks on, and contrives his secret affairs as in the presence of God and His holy angels; that eats and drinks because he needs it, not that he may serve a lust or load his belly; he that is bountiful and cheerful to his friends, and charitable and apt to forgive his enemies; that loves his country, and obeys his Prince, and desires and endeavours nothing more than that he may do honour to God^r:" this person may reckon his life to be the life of a man, and compute his months, not by the course of the sun, but the Zodiac and circle of his virtues: because these are such things which fools and children and birds and beasts cannot have; these are therefore the actions of

life, because they are the seeds of immortality. That day in which we have done some excellent thing, we may as truly reckon to be added to our life, as were the fifteen years to the days of *Hezekiah*.*

SECT. IV.

Consideration of the Miseries of Man's Life.

As our Life is very *short*, so it is very *miserable*; and therefore it is well it is *short*. God in pity to mankind, lest his burden should be insupportable, and his nature an intolerable load, hath reduced our state of misery to an abbreviature; and the greater our misery is, the less while it is like to last: the sorrows of a man's spirit being like ponderous weights, which by the greatness of their burden make a swifter motion, and descend into the grave to rest and ease our wearied limbs; for then only we shall sleep quietly, when those fetters are knocked off, which not only bound our souls in prison, but also ate the flesh till the very bones opened the secret garments of their cartilages, discovering their nakedness and sorrow.

1. Here is no place to sit down in, but you must rise

as soon as you are set, for we have gnats in our chambers, and worms in our gardens, and spiders and flies in the palaces of the greatest kings. How few men in the world are prosperous! what an infinite number of slaves and beggars, of persecuted and oppressed people fill all corners of the earth with groans, and Heaven itself with weeping, prayers, and sad remembrances! how many provinces and kingdoms are afflicted by a violent war, or made desolate by popular diseases! some whole countries are remarked with fatal evils, or periodical sicknesses. *Grand Cairo* in *Egypt* feels the plague every three years returning like a quartan ague, and destroying many thousands of persons: all the inhabitants of *Arabia* the desert are in a continual fear of being buried in huge

* *Isaiah xxxviii. 5.*

heaps of sand, and therefore dwell in tents and ambulatory houses, or retire to unfruitful mountains, to prolong an uneasy and wilder life. And all the countries round about the *Adriatic* sea feel such violent convulsions by tempests and intolerable earthquakes, that sometimes whole cities find a tomb, and every man sinks with his own house made ready to become his monument, and his bed is crushed into the disorders of a grave. Was not all the world drowned at one Deluge and breach of the Divine anger? and shall not all the world again be destroyed by fire? are there not many thousands that die every night, and that groan and weep sadly every day? But what shall we think of that great evil which for the sins of men God hath suffered to possess the greatest part of mankind? Most of the men that are now alive, or that have been living for many ages, are *Jews, Heathens, or Turks*; and God was pleased to suffer a base epileptic person, a villain and a vicious, to set up a religion which hath filled all the nearer parts of *Asia*, and much of *Africa*,

and some part of *Europe*; so that the greatest number of men and women born in so many kingdoms and provinces are infallibly made *Mahometan*, strangers and enemies to Christ, by Whom alone we can be saved. This consideration is extremely sad, when we remember how universal and how great an evil it is, that so many millions of sons and daughters are born to enter into the possession of Devils to eternal ages. These evils are the miseries of great parts of mankind, and we cannot easily consider more particularly the evils which happen to us, being the inseparable affections or incidents to the whole nature of man.

2. We find that all the women in the world are either born for barrenness or the pains of child-birth, and yet this is one of our greatest blessings; but such indeed are the blessings of this world; we cannot be well with, nor without, many things. Perfumes make our heads ache, roses prick our fingers, and in our very blood where our life dwells is the scene under which nature acts many sharp fevers and heavy sicknesses. It were too sad if

I should tell how many persons are afflicted with evil spirits, with spectres and illusions of the night; and that huge multitudes of men and women live upon man's flesh; nay, worse yet, upon the sins of men, upon the sins of their sons and of their daughters, and they pay their souls down for the bread they eat, buying this day's meal with the price of the last night's sin.

3. Or if you please in charity to visit an hospital, which is indeed a map of the whole world, there you shall see the effects of *Adam's* sin, and the ruins of human nature; bodies laid up in heaps like the bones of a destroyed town, *homines precarii spiritus et malè hærentis*, men whose souls seem to be borrowed, and are kept there by art and the force of medicine, whose miseries are so great that few people have charity or humanity enough to visit them, fewer have the heart to dress them, and we pity them in civility or with a transient prayer, but we do not feel their sorrows by the mercies of a religious pity; and therefore, as we leave their sorrows in many

degrees unrelieved and un eased, so we contract by our unmercifulness a guilt by which ourselves become liable to the same calamities. Those many that need pity, and those infinites of people that refuse to pity, are miserable upon a several charge, but yet they almost make up all mankind.

4. All wicked men are in love with that which entangles them in huge varieties of troubles; they are slaves to the worst of masters, to sin and to the Devil to a passion, and to an imperious woman. Good men are for ever persecuted, and God chastises every soul whom He receives; and whatsoever is easy is trifling, and worth nothing, and whatsoever is excellent is not to be obtained without labour and sorrow; and the condition and states of men that are free from great cares are such as have in them nothing rich and orderly, and those that have are stuck full of thorns and trouble. Kings are full of care; and learned men in all ages have been observed to be very poor, *et honestas miseria accusant*, they complain of their honest miseries

5. But these evils are notorious and confessed; even they also whose felicity men stare at and admire, besides their splendour and the sharpness of their light, will with their appendant sorrows wring a tear from the most resolved eye: for not only the winter-quarter is full of storms and cold and darkness, but the beautiful spring hath blasts and sharp frosts, the fruitful teeming summer is melted with heat and burnt with the kisses of the sun her friend, and choked with dust, and the rich autumn is full of sickness; and we are weary of that which we enjoy, because sorrow is its biggest portion: and when we remember that upon the fairest face is placed one of the worst sinks of the body, *the nose*, we may use it not only as a mortification to the pride of beauty, but as an allay to the fairest outside of condition, which any of the sons or daughters of *Adam* do possess. * For look upon Kings and Conquerors: I will not tell, that many of them fall into the condition of servants, and their subjects rule over them, and stand upon the ruins of their families, and that to such persons the

sorrow is bigger than usually happens in smaller fortunes: but let us suppose them still conquerors, and see what a goodly purchase they get by all their pains, and amazing fears, and continual dangers. They carry their arms beyond *Ister*, and pass the *Euphrates*, and bind the *Germans* with the bounds of the river *Rhine*: I speak in the style of the *Roman* Greatness; for now-a-days the biggest fortune swells not beyond the limits of a petty province or two, and a hill confines the progress of their prosperity, or a river checks it: but whatsoever tempts the pride and vanity of ambitious persons is not so big as the smallest star which we see scattered in disorder and unregarded upon the pavement and floor of Heaven. And if we would suppose the pismires had but our understanding, they also would have the method of a man's greatness, and divide their little mole-hills into provinces and exarchates: and if they also grew as vicious and as miserable, one of their princes would lead an army out, and kill his neighbour-ants, that he might reign over the next handful of a turf. But then if we consider at

what price and with what felicity all this is purchased, the sting of the painted snake will quickly appear, and the fairest of their fortunes will properly enter into this account of human infelicities.

We may guess at it by the constitution of *Augustus's* fortune, who struggled for his power first with the *Roman* citizens, then with *Brutus* and *Cassius* and all the fortune of the Republic, then with his colleague *Mark Antony*, then with his kindred and nearest relatives, and after he was wearied with slaughter of the *Romans*, before he could sit down and rest in his Imperial chair, he was forced to carry armies into *Macedonia*, *Galatia*, beyond *Euphrates*, *Rhine* and *Danubius*; and when he dwelt at home in greatness and within the circles of a mighty power, he hardly escaped the sword of the *Egnatii*, of *Lepidus*, *Cæpio* and *Muræna*: and after he had entirely reduced the felicity and grandeur into his own family, his daughter, his only child, conspired with many of the young nobility, and being joined with adulterous complications as with an impious sacrament, they

affrighted and destroyed the fortune of the old man wrought him more sorrow than all the troubles were hatched in the chambers and beds of *Egypt* between *Antony* and *Cleopatra*. This was the greatest fortune the world had then or since, and therefore we not expect it to be better than a less prosperity.

6. The prosperity of the world is so infinitely soiled with the overflowing of evils that he is counted the happy who hath the fewest. All conditions being evil, miserable, they are only distinguished by the number of calamities. The collation of the *Roman* and foreign examples, when he reckoned two and twenty instances of great fortune, every one of which had been allayed with great variety of evils; in all his reason or experience he could find but of two who had been famed for an entire prosperity; *Quintus Metellus* and *Gyges* the King of *Lydia*: and yet conceiving the one of them he thought that his felicity was a considerable (and yet the bigger of the two) the Oracle said, that *Aspidochelone* the poor *Indian* shepherd was

happy than he, that is, he had fewer troubles ; for so indeed we are to reckon the pleasures of this life ; *the limit of our joy is the absence of some degrees of sorrow*, and he that hath the least of this is the most prosperous person. But then we must look for prosperity, not in palaces or courts of princes, not in the tents of conquerors, or in the gaieties of fortunate and prevailing sinners ; but something rather in the cottages of honest, innocent, and contented persons, whose mind is no bigger than their fortune, nor their virtue less than their security. As for others, whose fortune looks bigger, and allures fools to follow it like the wandering fires of the night, till they run into rivers or are broken upon rocks with staring and running after them, they are all in the condition of *Marius*, than whose condition *nothing was more constant, and nothing more mutable*^a : *If we reckon them amongst the happy, they are the most happy men ; if we reckon them amongst the miserable, they are the most miserable*. For just as is a man's condition,

great or little, so is the state of his misery : all have their share ; but kings and princes, great generals and consuls, rich men and mighty, as they have the biggest business and the biggest charge, and are answerable to God for the greatest accounts, so they have the biggest trouble ; that the uneasiness of their appendage may divide the good and evil of the world, making the poor man's fortune as eligible as the greatest ; and also restraining the vanity of man's spirit, which a great fortune is apt to swell from a vapour to a bubble ; but God in mercy hath mingled wormwood with their wine, and so restrained the drunkenness and follies of prosperity.

7. Man never hath one day to himself of entire peace from the things of the world, but either something troubles him, or nothing satisfies him, or his very fulness swells him and makes him breathe short upon his bed. Men's joys are troublesome ; and besides that the fear of losing them takes away the present pleasure, (and a man hath need of another feli-

^a Quem si inter miseros posueris, miserrimus ; inter felices, felicissimus reperiebatur.

city to preserve this), they are also wavering and full of trepidation, not only from their inconstant nature, but from their weak foundation: they arise from vanity, and they dwell upon ice, and they converse with the wind, and they have the wings of a bird, and are serious but as the resolutions of a child, commenced by chance, and managed by folly, and proceed by inadvertency, and end in vanity

and forgetfulness. As *Livius Drusus* said of himself, *he never had play-days or days of when he was a boy*; was troublesome and a restless and unquiet the same may every observe to be true of self: he is always restless and uneasy, he dwells upon the waters, and leans upon thorns, and lays his head upon a sharp stone.

SECT. V.

This Consideration reduced to Practice.

1. THE effect of this Consideration is this; that the sadnesses of this life help to sweeten the bitter cup of Death. For let our life be never so long, if our strength were great as that of oxen and camels; if our sinews were strong as the cordage of the fleetest galley, if we

and princes for his conduct in sieges and sharp encounters, and sides all this, had his life in nine triumphs; yet the period shall be, that this shall end in Death: the people shall talk awhile, good or bad, and then we deserve our

for we therefore need not be much troubled that we shall die, because we are not here in ease, nor do we dwell in a fair condition: but our days are full of sorrow and anguish, dishonoured and made unhappy with many sins, with a frail and a foolish spirit, entangled with difficult cases of conscience, ensnared with passions, amazed with fears, full of cares, divided with curiosities and contradictory interests, made airy and impertinent with vanities, abused with ignorance and prodigious errors, made ridiculous with a thousand weaknesses, worn away with labours, loaden with diseases, daily vexed with dangers and temptations, and in love with misery; we are weakened with delights, afflicted with want, with the evils of myself and of all my family, and with the sadnesses of all my friends, and of all good men, even of the whole Church: and therefore methinks we need not be troubled that God is pleased to put an end to all these troubles, and to let them sit down in a natural period, which, if we please, may be to us the beginning of a better life. When the prince of *Persia* wept be-

cause his army should all die in the revolution of an age, *Artabanus* told him that they should all meet with evils so many and so great, that every man of them should wish himself dead long before that. Indeed it were a sad thing to be cut of the stone, and we that are in health tremble to think of it; but the man that is wearied with the disease looks upon that sharpness as upon his cure and remedy: and as none need to have a tooth drawn, so none could well endure it, but he that hath felt the pain of it in his head: so is our life so full of evils, that therefore death is no evil to them that have felt the smart of this, or hope for the joys of a better.

2. But as it helps to ease a certain sorrow, as a fire draws out fire, and a nail drives forth a nail; so it instructs us in a present duty, that is, that we should not be so fond of a perpetual storm, nor doat upon the transient gauds and gilded thorns of this world. They are not worth a passion, nor worth a sigh or a groan, not of the price of one night's watching; and therefore they are mistaken and miserable persons who, since

Adam planted thorns round about Paradise, are more in love with the hedge than with the fruits of the garden; sottish admirers of things that hurt them, of sweet poisons, gilded daggers, and silken halters. Tell them they have lost a bounteous friend, a rich purchase, a fair farm, a wealthy donative, and you dissolve their patience; it is an evil bigger than their spirit can bear, it brings sickness and death, they can neither eat nor sleep with such a sorrow. But if you represent to them the evils of a vicious habit, and the dangers of a state of sin; if you tell them they have displeased God, and interrupted their hopes of Heaven; it may be they may be so civil as to hear it patiently, and to treat you kindly, and first to commend, and then forget your story, because they prefer this world with all its sorrows before the pure unmingled felicities of Heaven. But it is strange that any man should be so passionately in love with the thorns which grow on his own ground, that he should wear them for armlets, and knit them in his shirt, and prefer them before a king-

dom and immortality. No man loves this world the better for his being poor: but men that love it because they have great possessions, love it because it is troublesome and chargeable, full of noise and temptation, because it is unsafe and ungoverned, flattered and abused; and he that considers the troubles of an over-long garment and of a crammed stomach, a trailing gown and a loaden table, may justly understand that all that for which men are so passionate is their hurt; and their objection, that which a temperate man would avoid, and a wise man cannot love.

He that is no fool, but can consider wisely, if he be in love with this world, we need not despair but that a witty man might reconcile him with tortures, and make him think charitably of the rack, and be brought to dwell with vipers and dragons, and entertain his guests with the shrieks of mandrakes, cats, and screech-owls, with the filing of iron, and the harshness of rending of silk, or to admire the harmony that is made by an herd of evening wolves when they miss their draught of blood in

their midnight revels. The groans of a man in a fit of the stone are worse than all these ; and the distractions of a troubled conscience are worse than those groans : and yet a careless merry sinner is worse than all that. But if we could from one of the battlements of Heaven espy how many men and women at this time lie fainting and dying for want of bread, how many young men are hewn down by the sword of war, how many poor orphans are now weeping over the graves of their father, by whose life they were enabled to eat ; if we could but hear how

many mariners and passengers are at this present in a storm, and shriek out because their keel dashes against a rock or bulges under them, how many people there are that weep with want, and are mad with oppression, or are desperate by too quick a sense of a constant infelicity ; in all reason we should be glad to be out of the noise and participation of so many evils. This is a place of sorrows and tears, of great evils and a constant calamity : let us remove from hence, at least in affections and preparation of mind.



CHAP. II.

A GENERAL PREPARATION TOWARDS A HOLY AND BLESSED DEATH ; BY WAY OF EXERCISE.

SECT. I.

Three Precepts preparatory to an holy Death, to be practised in our whole Life.

1. *He that would die well must always look for death, every day knocking at the gates of the grave^z; and then the gates of the grave shall never prevail upon him to do him mischief. This was the advice of all the wise and good men of the world, who especially in the days and periods of their joy and festival egressions chose to throw some ashes into their chalices, some sober remembrances of their fatal period^a. Such was the black shirt of *Saladine*; the tomb-stone pre-*

sented to the Emperor of Constantinople on his Coronation-day; the Bishop of Rome's two reeds with flax and a wax taper; the Egyptian Skeleton served up at feasts; and Trimalcion's banquet in Petronius, in which was brought in the image of a dead man's bones of silver, with spondils exactly returning to every of the guests, and saying to every one, that You and you must die, and look not one upon another, for every one is equally concerned in this sad representment.

^z *Propera vivere, et singulos dies singulas vitas puta. Nihil interest inter diem et seculum.*

^a *Si sapias, utaris totis, Coline, diebus;*

Extremumque tibi semper adesse putes.—Martial.

these in phantastic sentences declare a severe counsel and useful meditation; and it is not easy for man to be gay in his imagination, or to be drunk with joy or wine, pride or revenge, who considers sadly that he must ere long dwell in a house of darkness and dishonour, and his body must be the inheritance of worms, and his Soul must do what he pleases, even as man makes it here by his living good or bad. I have read of a young hermit, who, living passionately in love with a young lady, could not by all the arts of Religion and mortification suppress the trouble of that fancy, till at last being told that she was dead, and had been buried about fourteen years, he went secretly to her vault, and with the skirt of his mantle wiped the moisture from the carcase, and still at the return of his temptation laid it before him, saying, *Behold, this is the beauty of the man thou didst so much love*; and so the man found his cure. And if we take death as present to our own death, dwelling and dressed in all its pomp and fancy and proper circum-

stances; if any thing will quench the heats of lust, or the desires of money, or the greedy passionate affections of this world, this must do it. But withal, the frequent use of this meditation, by curing our present inordinations, will make death safe and friendly, and by its very custom will make that the King of terrors shall come to us without his affrighting dresses; and that we shall sit down in the grave as we compose ourselves to sleep, and do the duties of nature and choice. The old people that lived near the *Riphaean* mountains^b were taught to converse with death, and to handle it on all sides, and to discourse of it, as of a thing that will certainly come, and ought so to do. Thence their minds and resolutions became capable of death, and they thought it a dishonourable thing with greediness to keep a life, that must go from us to lay aside its thorns and to return again circled with a glory and a diadem.

2. *He that would die well, must all the days of his life lay up against the day of death*; not only by the general provisions of holiness

^b *Lucan.* l. 458.

and a pious life indefinitely, but provisions proper to the necessities of that great day of expence, in which a man is to throw his last cast for an eternity of joys or sorrows: ever remembering, that this alone well performed is not enough to pass us into Paradise, but that alone done foolishly is enough to send us to Hell: and the want of either a holy life or death makes a man to fall short of the mighty prize of our high calling^c. *In order to this rule we are to consider what special graces we shall then need to exercise; and, by the proper arts of the Spirit, by a heap of proportioned arguments, by prayers and a great treasure of devotion laid up in Heaven, provide beforehand a reserve of strength and mercy. Men in the course of their lives walk lazily and incuriously, as if they had both their feet in one shoe; and when they are passively revolved to the time of their dissolution, they have no mercies in store, no patience, no faith, no charity to God, or despite of the world, being without gust or appetite for the land of their inheritance, which Christ with so much

pain and blood chased for them come to die and be very much stand firm upon feet of a Christ and *patience*. ourselves are to ticles, to turn discourses into justice, and to feel never felt before find it to be quite a thing, to be presently to quit all our present for the hopes which we were fered to see, a thing of which so many ways, and if we fail any miserable for ever we shall find how we have need to have the Spirit of God grace of Faith true, perfect, resolution. *This is the case of Patience will be assaulted with pains, disturbed with great fears, warrent mind, necessities, frauds and a thousand and imperfections cerns us there in the whole of our lives, not only

c Phil. iii. 10—14; 17—21.

selves to a patient suf-
 fering of injuries and af-
 flicts, of persecutions and
 sorrows, of cross accidents and
 necessary circumstances;
 but also, by representing
 Christ as present to us, to
 consider with what argu-
 ment then to fortify our
 patience, and by assiduous
 and fervent prayer to God
 for our life long to call upon
 Him to give us patience and
 great assistances, a strong
 faith and a confirmed hope,
 the Spirit of God and His
 holy Angels assistants at
 that time, to resist and to
 overcome the Devil's tempta-
 tions and assaults; and so
 to fortify our heart, that it
 break not into intolerable
 sorrows and impatience, and
 end in wretchedness and in-
 equality. * But this is to be
 the work of our life, and
 not to be done at once;
 but, as God gives us time,
 in succession, by parts and
 little periods. For it is very
 remarkable, that God Who
 giveth plentifully to all
 creatures, He hath scattered
 the firmament with stars,
 as a man sows corn in his
 fields, in a multitude bigger
 than the capacities of hu-
 man order; He hath made
 much variety of crea-
 tures, and gives us great
 choice of meats and drinks,

although any one of both
 kinds would have served
 our needs; and so in all
 instances of nature: yet in
 the distribution of our Time
 God seems to be strait-
 handed, and gives it to us,
 not as nature gives us rivers,
 enough to drown us, but
 drop by drop, minute after
 minute, so that we never
 can have two minutes toge-
 ther, but He takes away one
 when He gives us another.
 This should teach us to
 value our Time; since God
 so values it, and by His so
 small distribution of it tells
 us it is the most precious
 thing we have. Since there-
 fore in the day of our death
 we can have still but the same
 little portion of this precious
 time, let us in every minute
 of our life, I mean, in every
 discernible portion, lay up
 such a stock of reason and
 good works, that they may
 convey a value to the im-
 perfect and shorter actions
 of our death-bed; while
 God rewards the piety of
 our lives by His gracious
 acceptance and benediction
 upon the actions prepara-
 tory to our death-bed.

3. *He that desires to die
 well and happily, above all
 things must be careful that
 he do not live a soft, a deli-
 cate and a voluptuous life.*

but a life severe, holy, and under the discipline of the Cross, under the conduct of prudence and observation, a life of warfare and sober counsels, labour and watchfulness. No man wants cause of tears and a daily sorrow. Let every man consider what he feels, and acknowledge his misery; let him confess his sin, and chastise it; let him bear his cross patiently, and his persecutions nobly, and his repentance willingly and constantly; let him pity the evils of all the world, and bear his share of the calamities of his brother; let him long and sigh for the joys of Heaven; let him tremble and fear because he hath deserved the pains of Hell; let him commute his eternal fear with a temporal suffering, preventing God's judgment by passing one of his own; let him groan for the labours of his pilgrimage, and the dangers of his warfare; and by that time he hath summed up all these labours, and duties, and contingencies, all the proper causes, instruments and acts of sorrow, he will find, that for a secular joy

and wantonness there are not the spaces of his *S. James's* advised, and mourn let your laughter into mourning, joy into weeping, venture, in the reports that the Mother said to *beth, that Grace descend into the man but by affliction.* Certainly a mourning sorrowful afflicted body, instruments of God to a sinners, always dwell at atonement and * But besides cate and prosper, hugely contrary of a blessed etc. *be to them that Sion, so it was and our blessed Woe be to you for ye shall be blessed are they for they shall be Here or hereafter have our portion He that now goeth away weeping, forth good seed shall doubtless*

^d James iv. 9.

^e Neque enim Deus ullâ re perinde atque corporis ærum Nas. Orat. 18.

^f Amos vi. 1.

^g Luke vi. 25.

^h Mat.

joy, and bring his
 ves with him¹. And
 ainly he that sadly con-
 sers the portion of *Dives*,
 remembers that the
 unt which *Abraham*
 him for the unavoi-
 dness of his torment was,
 use he had *his good*
gs in this life, must in
 reason with trembling
 from a course of ban-
 s, and *faring deliciously*
day, as being a dan-
 us estate, and a con-
 ation to an evil greater
 all danger, the pains
 torments of unhappy
 1. If either by patience

or repentance, by compas-
 sion or persecution, by choice
 or by conformity, by severity
 or discipline, we allay the
 festival follies of a soft life,
 and profess under the Cross
 of Christ, we shall more
 willingly and more safely
 enter into our grave: but
 the death-bed of a voluptu-
 ous man upbraids his lit-
 tle and cozening prosperi-
 ties, and exacts pains made
 sharper by the passing from
 soft beds, and a softer mind.
He that would die holily and
happily, must in this world
love tears, humility, solitude,
and repentance.

SECT. II.

*Daily Examination of our actions in the whole course
 of our health, preparatory to our Death-bed.*

E that will die well and
 ily must dress his Soul
 diligent and frequent
 tiny: he must perfectly
 rstand and watch the
 of his Soul; he must
 his house in order² be-
 he be fit to die. And
 his there is great rea-
 and great necessity.

ons for a daily Ex-
amination.

For, if we consider the
Ps. cxxvi. 6.

disorders of every day, the
 multitude of impertinent
 words, the great portions of
 time spent in vanity, the
 daily omissions of duty, the
 coldness of our prayers, the
 indifference of our spirit in
 holy things, the uncertainty
 of our secret purposes, our
 infinite deceptions and hy-
 pocrisies, sometimes not
 known, very often not ob-
 served by ourselves, our
 want of Charity, our not

¹ Luke xvi. 19.

² Isai. xxxviii. 1.

knowing in how many degrees of actions and purpose every virtue is to be exercised, the secret adherencies of pride, and too forward complacency in our best actions, our failings in all our relations, the niceties of difference between some virtues and some vices, the secret undiscernible passages from lawful to unlawful in the first instances of change, the perpetual mistakings of permissions for duty, and licentious practices for permissions, our daily abusing the liberty that God gives us, our unsuspected sins in the managing a course of life certainly lawful, our little greediness in eating, our surprises in the proportions of our drinkings, our too great freedoms and fondnesses in lawful loves, our aptness for things sensual, and our deadness and tediousness of spirit in spiritual employments, besides infinite variety of cases of conscience that do occur in the life of every man, and in all intercourses of every life, and that the productions of sin are numerous and increasing, like the families of the northern people, or the genealogies of the first Patriarchs of the world:

from all this we see that the computations of a man's life are as tables of signs as and intricate as of eastern merchants; therefore it were we should sum up our accounts at the first page; I mean, we should set ourselves to scrutiny every night when we come to bed, and set ourselves to the little Death.

2. For, if we do not keep one general account, we never reckon; and either we shall be deceived by great sums, or remember nothing but our number of sins, and crying sins, and consider particulars, or forget them, or, if we could remember, that we ought to be contented with needs be contented with the multitude of sins. But if we observe the little passages of sin, and reduce them into the order of account, we shall be satisfied, multiply so fast, not only appear to ease to the account, but death-bed, but instrument of shame, strain the inward evils; it being intolerable to humanity, to see sins

last, and virtues grow up so slow; to see every day stained with the spots of eprosy, or sprinkled with the marks of a lesser evil.

3. It is not intended we should take accounts of our lives only to be thought religious, but that we may see our evil and amend it, that we dash our sins against the stones, that we may go to God, and to a spiritual guide, and search for remedies, and apply them. And indeed no man can well observe his own growth in grace, but by accounting seldomer returns of sin, and a more frequent victory over temptations; concerning which every man makes his observations according as he makes his inquiries and search after himself. In order to this it was that Saint Paul wrote, before receiving the Holy sacrament, *Let a man examine himself, and so let him eat*¹. This precept was given in those days when they communicated every day, and therefore a daily examination also was intended.

4. And it will appear highly fitting, if we remember that at the day of judgment not only the greatest

lines of life, but every branch and circumstance of every action, every word and thought, shall be called to scrutiny and severe judgment: insomuch that it was a great truth which one said, *Woe be to the most innocent life, if God should search into it without mixtures of mercy*. And therefore we are here to follow Saint Paul's advice^m, *Judge yourselves, and you shall not be judged of the Lord*. The way to prevent God's anger is to be angry with ourselves; and by examining our actions, and condemning the criminal, by being assessors in God's tribunal, at least we shall obtain the favour of the court. *As therefore every night we must make our bed the memorial of our grave, so let our evening thoughts be an image of the day of judgment*.

5. This advice was so reasonable and proper an instrument of virtue, that it was taught even to the Scholars of Pythagoras by their Master: "*Let not sleep seize upon the regions of your senses, before you have three times recalled the conversation and accidents of the day*"ⁿ. Examine what

¹ 1 Cor. xi. 28. — ^m ver. 31.

ⁿ In the 'Golden Verses.'—ED.

you have committed against the Divine Law, what you have omitted of your duty, and in what you have made use of the Divine grace to the purposes of virtue and religion ; *joining the Judge Reason to the Legislative mind or Conscience*, that God may reign there as a Law-giver and a Judge. Then Christ's Kingdom is set up in our hearts ; then we always live in the eye of our Judge, and live by the measures of Reason, Religion, and sober counsels.

The Benefits we shall receive by practising this advice, in order to a blessed Death, will also add to the account of Reason and fair inducements.

The Benefits of this Exercise.

1. By a daily examination of our actions we shall the easier cure a great sin, and prevent its arrival to become habitual. For *to examine* we suppose to be a relative duty, and instrumental to something else. We examine ourselves, that we may find out our failings and cure them : and therefore if we use our remedy when the wound is fresh *and bleeding*, we shall find *the cure* more certain and

less painful. For so a taper, when its crown of flame is newly blown off, retains a nature so symbolical to light, that it will with greediness re-ignite and snatch a ray from the neighbour fire. So is the Soul of man, when it is newly fallen into sin ; although God be angry with it, and the state of God's favour and its own graciousness is interrupted, yet the habit is not naturally changed ; and still God leaves some roots of virtue standing, and the man is modest, or apt to be made ashamed, and he is not grown a bold sinner : but if he sleeps on it, and returns again to the same sin, and by degrees grows in love with it, and gets the custom, and the strangeness of it is taken away, then it is his Master, and is swelled into an heap, and is abetted by use, and corroborated by newly-entertained principles, and is insinuated into his nature, and hath possessed his affections, and tainted the will and understanding : and by this time a man is in the state of a decaying merchant ; his accounts are so great, and so intricate, and so much in arrear, that to examine it will be but to represent the

particulars of his calamity : therefore they think it better to pull the napkin before their eyes, than to stare upon the circumstances of their death.

2. A daily or frequent examination of the parts of our life will interrupt the proceeding and hinder the journey of little sins into an heap. For many days do not pass the best persons in which they have not many idle words or vainer thoughts to sully the fair whiteness of their souls ; some indiscreet passions of trifling purposes, some impertinent discontents or unhandsome usages of their own persons or their dearest relatives. And though God is not extreme to mark what is done amissⁿ, and therefore puts these upon the accounts of his mercy, and the title of the Cross ; yet in two cases these little sins combine and cluster ; and we know that grapes were once^o in so great a bunch, that one cluster was the load of two men : that is, 1. When either we are in love with small sins ; or 2. When they proceed from a careless and incurious spirit into frequency and continuance. For so the smallest atoms

that dance in all the little cells of the world are so trifling and immaterial that they cannot trouble an eye, nor vex the tenderest part of a wound where a barbed arrow dwelt ; yet when by their infinite numbers (as *Melissa* and *Parmenides* affirm) they danced first into order, then into little bodies, at last they made the matter of the world ; so are the little indiscretions of our life : *they are always inconsiderable, if they be considered ; and contemptible, if they be not despised ; and God does not regard them, if we do.* We may easily keep them asunder by our daily or nightly thoughts, and prayers, and severe sentences : but even the least sand can check the tumultuous pride, and become a limit to the sea, when it is in an heap and in united multitudes ; but if the wind scatter and divide them, the little drops and the vainer froth of the water begins to invade the strand. Our sighs can scatter such little offences ; but then be sure to breathe such accents frequently, lest they knot, and combine, and grow big as the shore, and we perish in sand, in trifling in-

ⁿ Ps. cxxx. 8.

^o Numb. xiii. 23.

stances. *He that despiseth little things shall perish by little and little*; so said the son of *Sirach*^v.

3. A frequent examination of our actions will intenerate and soften our consciences, so that they shall be impatient of any rudeness or heavier load: and he that is used to shrink when he is pressed with a branch of twining osier, will not willingly stand in the ruins of a house, when the beam dashes upon the pavement. And provided that our nice and tender spirit be not vexed into scruple, nor the scruple turned into unreasonable fears, nor the fears into superstition; he that by any arts can make his spirit tender and apt for religious impressions, hath made the fairest seat for Religion, and the unaptest and uneasiest entertainment for sin and eternal Death, in the whole world.

4. A frequent examination of the smallest parts of our lives is the best instrument to make our repentance particular, and a fit remedy to all the members of the whole body of sin. For our examination put off to our death-bed of *necessity brings us into this*

condition, that very many thousands of our sins may be (or not be at all) washed off with a general repentance, which the more general and indefinite it is, is ever so much the worse. And if he that repents it longest and oftenest, a upon the most instances, still during his whole life but an imperfect penitent and there are very many reserves left to be wiped by God's mercies, and to be eased by collateral assurances, or to be groaned for at the terrible day of Judgment; it will be but a sad story to consider, that the sins of a whole life, of very great portions of which shall be put upon the remedy of one examination and the advices of one course, and the activities of a decayed body, and a weak and an amazed spirit. If we do the best we can, we shall find that the mere sense of ignorance and unavoidable forgetfulness will not be enough to be intrusted with such a bank; and that a general repentance reserved toward their extinction, it will be an infirmity: but we have nothing to warrant our confidence if we shall think it to

on our Death-bed as the notorious account of our lives, and to *The Lord be merciful to the infinite transgressions of my life, which I have committed wilfully or carelessly* for very many of the repentance, the particular, circumstance of a life would have been able, if we could have foreseen.

After the enumeration of advantages I shall add to add, that if we do not or refuse to call our account frequently to account, the use daily advices in viewing the state of our soul is a very ill sign that our Souls are not right in God, or that they do not dwell in Religion. But I shall say, that they who use this exercise daily will make their lives much at ease, by getting out a daily load of sin and surfeit, the source of diseases and the elements of death. *He who does not frequently examine his conscience, is a man without a window, who is a wild untutored man, fond and undiscerning.*

If this exercise seem

too great a trouble, and that by such advices Religion will seem a burden; I have two things to oppose against it.

1. One is, that we had better bear the burden of the Lord, than the burden of a base and polluted Conscience. Religion cannot be so great a trouble as a guilty soul; and whatsoever trouble can be fancied in this or any other action of Religion, it is only to inexperienced persons. It may be a trouble at first, just as is every change and every new accident: but if you do it frequently and accustom your spirit to it, as the custom will make it easy, so the advantages will make it delectable; *that* will make it facile as nature, *these* will make it as pleasant and eligible as reward.

2. The other thing I have to say is this; that to examine our lives will be no trouble, if we do not entangle it with businesses of the world and the labyrinths of care and impertinent affairs. A man had need have a quiet and disentangled life who comes to search into all his actions, and to make judgment concerning his errors and his needs, his remedies and his hopes.

vitam optimam, consuetudo faciet jucundissimam.—Seneca.

They that have great intrigues of the world, have a yoke upon their necks, and cannot look back: and he that covets many things greedily, and snatches at high things ambitiously, that despises his neighbour proudly, and bears his crosses peevishly, or his prosperity impotently and passionately; he that is prodigal of his precious time, and is tenacious and retentive of evil purposes, is not a man disposed to this exercise; he hath reason to be afraid of his own memory, and to dash his glass in pieces, because it must needs represent to his own eyes an intolerable deformity. He therefore that resolves to live well whatsoever it costs him, he that will go to Heaven at any rate, shall best tend this duty by neglecting the affairs of the world in all things where prudently he may. But if we do otherwise, we shall find that the accounts of our death-bed and the examination made by a disturbed understanding will be very empty of comfort and full of inconveniences.

6. For hence it is that men die so timorously and uncomfortably, as they were forced out of lives by the violence of an executioner. Then, *with much examination*, remember how wicked they have lived, with Religion, against the terms of the covenant of grace *without God in the world*; then they see sin grow like an amazed, wounded, affrighted person from battle, without honour, without a veil, with nothing to cover shame and sad remembrances: then they consider, that if they had lived virtuously, all the trouble and objection of that world now be past, and all that had remained should be peace and joy, and all good which dwells within the house of God, and *eternal life*. But now they *they have done amiss dealt wickedly*^r; they have no bank of good works, a huge treasure of wisdom, and they are going to a strange place, and their lot is uncertain (so they say, when they would comfort and flatter themselves): but in t

^r *Securæ et quietæ mentis est in omnes vitæ partes discurrere; pectorum animi velut sub iugo sunt, respicere non possunt.*—Seneca

^s Eph. ii. 12.

^t 2 Chron. vi. 37.

of Religion their portion is sad and intolerable, without hope and without refreshment, and they must use little silly arts to make them go off from their stage of sins with some handsome circumstances of opinion: they will in civility be abused that they may die quietly, and go decently to their execution, and leave their friends indifferently contented, and apt to be comforted; and by that time they are gone a while, they see that they deceived themselves all their days, and were by others deceived at last.

Let us make it our own case: we shall come to that state and period of condition, in which we shall be infinitely comforted, if we have lived well; or else be amazed and go off trembling, because we are guilty of heaps of unrepented and unforsaken sins. It may happen we shall not then understand it so, because most men of late ages have been abused with false principles, and they are taught (or they are willing to believe) that a little thing is enough to save them, and that Heaven is so cheap a purchase, that it will fall upon them whether they

will or no. The misery of it is, they will not suffer themselves to be confuted, till it be too late to recant their error. In the *interim*, they are impatient to be examined, as a leper is of a comb; and are greedy of the world, as children of raw fruit; and they hate a severe reproof, as they do thorns in their bed; and they love to lay aside Religion, as a drunken person does to forget his sorrow; and all the way they dream of fine things, and their dreams prove contrary, and become the hieroglyphicks of an eternal sorrow. The daughter of *Polycrates* dreamed that her Father was lifted up, and that *Jupiter* washed him, and the Sun anointed him; but it proved to him but a sad prosperity: for after a long life of constant prosperous successes he was surprised by his enemies, and hanged up till the dew of heaven wet his cheeks, and the sun melted his grease. Such is the condition of those persons, who, living either in the despite or in the neglect of Religion, lie wallowing in the drunkenness of prosperity or worldly cares: they think themselves to be exalted, till the evil day

overtakes them; and then they can expound their dream of life to end in a sad and hopeless death. I remember that *Cleomenes* was called a God by the *Egyptians*, because when he was hanged, a serpent grew out of his body, and wrapt itself about his head; till the philosophers of *Egypt* said, it was natural that from the marrow of some bodies such productions should arise. And indeed it represents the condition of some men, who being dead are esteemed

Saints and beatified persons when their head is encircled with dragons, and is entered into the possession of devils *that old Serpent and deceiver*^a. For indeed their life was secretly so corrupted, that such serpents fed upon the ruins of the spirit, and the decays of grace and reason. To be cozened in making judgments concerning our final condition is extremely easy but if we be cozened, we are infinitely miserable.

SECT. III.

Of exercising Charity during our whole life.

HE that would die well and happily, must in his life-time according to all his capacities exercise Charity^x; and, because Religion is the life of the Soul, and Charity is the life of Religion; the same, which gives life to the better part of man which never dies, may obtain of God a mercy to the inferior part of man in the day of its dissolution.

1. Charity is the great

channel through which God passes all His mercy upon mankind. For we receive absolution of our sins in proportion to our forgiving our brother. This is the rule of our hopes, and the measure of our desire in this world; and in the day of Death and Judgment the great Sentence upon mankind shall be transacted according to our Alms, which is the other part of Charity

^a *Rev. xii. 9.*

^x *Respice quid prodest presentis temporis ævum;
Omne quod est nihil est, præter amare Deum.*

in it is, that God cannot will not, never did re-
 a charitable man in his
 est needs and in his
 passionate prayers;
God Himself is love;
 every degree of Charity
 dwells in us is the par-
 tion of the Divine na-
 : and therefore, when
 our death-bed a cloud
 is our head, and we are
 apped with sorrow;
 we feel the weight of
 kness, and do not feel
 refreshing visitations of
 sloving-kindness; when
 have many things to
 ole us, and looking
 d about us we see no
 orter; then call to mind
 ; injuries you have for-
 a, how apt you were to
 on all affronts and real
 ecutions, how you em-
 ed peace when it was
 ed you, how you *fol-*
l after peace when it
 from you: and when
 are weary of one side,
 upon the other, and
 mber the *Alms* that by
 grace of God and His
 tances you have done;
 look up to God, and

with the eye of faith behold
 Him coming in the cloud,
 and pronouncing the sen-
 tence of Dooms-day accord-
 ing to His mercies and thy
 Charity.

2. Charity with its twin-
 daughters, *Alms* and *For-*
giveness, is especially effec-
 tual for the procuring God's
 mercies in the day and the
 manner of our death. *Alms*
deliver from death, said old
Tobias^a; and *Alms make*
an atonement for sins, said
 the son of *Sirach*^b: and so
 said *Daniel*^c, and so say all
 the wise men of the world.
 And in this sense also is
 that of St. *Peter*^d; *Love*
covers a multitude of sins;
 and S. *Clement* in his Con-
 stitutions gives this coun-
 sel, *If you have any thing*
in your hands, give it, that
it may work to the remission
of thy sins: for by Faith
and Alms sins are purged^e.
 The same also is the counsel
 of *Salvian*, who wonders
 that men who are guilty of
 great and many sins will
 not work out their pardon
 by *Alms* and mercy. But
 this also must be added out

^a John iv. 8.

^b Heb. xii. 14; Rom. xiv. 19.

^c Job. iv. 10; xii. 9.

^d Eccles. iii. 30.

^e Dan. iv. 27.

^f Pet. iv. 8; Isa. i. 16, 17.

^g Lib. vii. cap. 13. Ἐὰν ἔχῃς διὰ τῶν χειρῶν σου, ὁδὸς, ἵνα
 σὴ εἰς λύτρωσιν ἁμαρτιῶν σου· ἐλεημοσύναις γὰρ καὶ πίστε-
 ποκαθαίρονται ἁμαρτίαι.

of the words of *Lactantius*, who makes this rule complete and useful; *But think not, because sins are taken away by Alms, that by thy money thou mayest purchase a licence to sin. For sins are abolished, if because thou hast sinned thou givest to God*, that is, to God's poor servants, and His indigent necessitous creatures: but if thou sinned upon confidence of giving, thy sins are not abolished. For God desires infinitely that men should be purged from their sins, and therefore commands us to repent; but to repent is nothing else but to profess and affirm (that is, to purpose, and to make good that purpose), that they will sin no more^f.

Now Alms are therefore effective to the abolition and pardon of our sins, because they are preparatory to, and impetratory of, the grace of Repentance, and are *fruits of Repentance*: and therefore *S. Chrysostom* affirms^g, that Repentance without Alms is dead, and without wings, and can never soar upwards to the

element of Love. cause they are Repentance, and pleasing to Almi therefore they from the evils happy and accur for so Christ del Disciples from the He appeased t though they stil the channel: an *Hierome* verifies his reading and e saying, *I do not to have read, tha charitable person evil death*^h. And a long experience served God's n descend upon people, like the *Gideon's* fleece w world was dryⁱ, y also we have a which is not only ment of a certai of years (as expc but a security f ages. *Make ye the mammon of ousness, that whe they may receive to everlasting ha* When Faith fails, tity is useless, and

^f Agere autem pœnitentiam nihil aliud est quàm profiteri se non ulterius peccaturum. ^g Orat. ii. de Pœn

^h Nunquam memini me legisse, malâ morte mortuum, opera charitatis exercuit.—*Ad Nepot.*

ⁱ Judg. vi. 36—39.

^k Luke xvi.

shall be no more, then
y shall hear you upon
of Cherubims to the
mountain of the

*I have been a lover
kind, and a friend,
merciful; and now I
to communicate in
reat kindness which
ews that is the great
id Father of men and
s¹, said Cyrus the
n on his death-bed.*

not mean this should
e a death-bed Cha-
ry more than a death-
repentance; but it
to be the charity of
e and healthful years,
ing with portions of

our goods then when we
can keep them^m: we must
not first kindle our lights
when we are to descend
into our houses of darkness,
or bring a glaring torch
suddenly to a dark room,
that will amaze the eye, and
not delight it, or instruct
the body; but if our tapers
have in their constant course
descended into their grave,
crowned all the way with
light, then let the death-bed
Charity be doubled, and the
light burn brightest when
it is to deck our hearse.
But concerning this I shall
afterwards give account.

SECT. IV.

ral Considerations to enforce the former Practices.

SE are the general in-
ents of Preparation in
to a Holy Death: it
ncern us all to use
*diligently and speed-
or we must be long in
that which must be
ut onceⁿ*: and there-

fore we must begin betimes,
and lose no time; especially
since it is so great a ven-
ture, and upon it depends
so great a state. *Seneca*
said well, *There is no science
or art in the world so hard
as to live and die well: The*

γὰ φιλόανθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοι δοκῶ κοι-
εῖσθαι τοῦ εὐεργητοῦντος ἀνθρώπου.

ⁿ Da dum tempus habes; tibi propria sit manus hæres;

Auferet hoc nemo, quod dabis ipse Deo.

d sæpe fieri non potest, fiat diu.—*Seneca.*

professors of other arts are vulgar and many^o; but he that knows how to do this business, is certainly instructed to Eternity. But then let me remember this; that a wise person will also put most upon the greatest interest. Common prudence will teach us this. No man will hire a general to cut wood, or shake hay with a sceptre, or spend his Soul and all his faculties upon the purchase of a cockle-shell; but he will fit instruments to the dignity and exigence of the design: and therefore since Heaven is so glorious a state, and so certainly designed for us, if we please; let us spend all that we have, all our passions and affections, all our study and industry, all our desires and stratagems, all our witty and ingenious faculties, toward the arriving thither, whither *if we do come*, every minute will infinitely pay for all the troubles of our life; *if we do not*, we shall have the reward of fools, an unpitied and an upbraided misery.

To this purpose I shall represent the state of dying and dead men in the devout words of some of the Fa-

thers of the Church, in sense I shall exactly but change their order that, by placing some of their dispersed meditations into a chain or sequence of discourse, I may with precious stones make a Union, and compose them into a jewel; for though the meditation is plain and easy, yet it is affecting and material, and truly necessary.

*The Circumstances of
dying man's Sorrow,
Danger.*

When the sentence of death is decreed, and he is to be put in execution, sorrow enough to see and respectively the sad aspect of the agony and last intentions of the Soul, the reluctancies and unwillingnesses of the body, the forehead washed with sweat, and stranger baptism smeared with a cold and tenacious and clammy sweat to make it cleave to the sides of his coffin; the nose and undiscerning, not perfumed with perfumes, nor offering violence with a cloud of unwholesome smoke; the eyes dim as a sullied mirror, or the face of heaven

^o Nullius rei quàm vivere difficilior est scientia: Professores autem artium vulgò multique sunt.—*Seneca.* P. Nilus.

God shews His anger in a prodigious storm; the feet cold, the hands stiff, the physicians despairing, our friends weeping, the rooms dressed with darkness and sorrow, and the exterior parts betraying what are the violencies which the Soul and spirit suffer^a; the nobler part, like the lord of the house, being assaulted by exterior rudenesses, and driven from all the out-works, at last faint and weary with short and frequent breathings, interrupted with the longer accents of sighs, without moisture, but the excrescencies of a spilt humour, when the pitcher is broken at the cistern^r, it retires to its last fort, *the heart*, whither it is pursued, and stormed, and beaten out, as when the barbarous *Thracian* sacked the glory of the *Grecian* Empire. Then calamity is great, and sorrow rules in all the capacities of man; then the mourners weep, because it is civil, or because they need thee, or because they fear: but who suffers for thee with a compassion sharp as is thy pain? then the noise is like the faint echo of a distant valley, and few hear, and they will not

regard thee, who seemest like a person void of understanding, and of a departing interest. *Verè tremendum est mortis sacramentum.* But these accidents are common to all that die; and when a special Providence shall distinguish them, they shall die with easy circumstances: but as no piety can secure it, so must no confidence expect it, but wait for the time, and accept the manner of the dissolution. But that which distinguishes them is this:

He that hath lived a wicked life, if his Conscience be alarmed, and that he does not die like a wolf or a tiger, without sense of remorse of all his wildness and his injury, his beastly nature, and desert and untitled manners, if he have but sense of what he is going to suffer, or what he may expect to be his portion; then we may imagine the terror of their abused fancies, how they see affrighting shapes, and (because they fear them) they feel the gripes of Devils, urging the unwilling souls from the kinder and fast embraces of the body, calling to the grave and hast-

^a *S. Basil.*

^r *Ecc. xii. 6.*

ing to judgment, exhibiting great bills of uncanceled crimes, awaking and amazing the Conscience, breaking all their hope in pieces, and making Faith useless and terrible, because the malice was great, and the Charity was none at all. Then* *they look for some to have pity on them, but there is no man*^t. No man dares be their pledge; *no man can redeem their soul*^u, which now feels what it never feared. Then the tremblings and the sorrow, the memory of the past sin, and the fear of future pains, and the sense of an angry God, and the presence of some Devils, consign him to the eternal company of all the damned and accursed spirits. Then* they want an Angel for their guide, and the Holy Spirit for their Comforter, and a good Conscience for their testimony, and Christ for their Advocate, and they die and are left in prisons of earth or air, in secret and undiscovered regions, to weep and tremble, and infinitely to fear the coming of the day of Christ; at which time they shall be brought forth to change their condition

into a worse, shall for ever feel what we can believe stand.

But when a dies, one that innocently, or in *Heaven*^y at his effective repentance, whose behalf the Father hath interceded continuously, and for whom the Spirit makes supplications with groans *unutterable*^z, and for the defence the Advocate takes away the Devil from the death-bed because he are pardoned, as he resisted the Devil all his life-time, and is successful, and continues unto the end; then break forth the clouds of sickness, the Conscience stands up and confesses the sin to God, and owns the integrity that it cannot pardon, and obtains then the sorrows of sickness, and the fever, or the faintness, or the consumption, deliver the soul from it, let it go forth to liberty, and then for it is but for a moment that the face of

* S. Chrysostomus.

x Ephraem Syrus.

t Ps. lxxix. 21.

y Luke xv. 7.

u Ps. xli

z Rom

black, like the preparations of the night; but quickly the cloud was torn and rent, the violence of thunder parted it into little portions, that the Sun might look forth with a watery eye, and then shine without a tear. But it is an infinite refreshment to remember all the comforts of his prayers, the frequent victory over his temptations, the mortification of his lust, the noblest sacrifice to God, in which He most delights, that we have given Him our wills, and killed our appetites for the interests of His services: then all the trouble of that is gone, and what remains is a portion in the inheritance of *Jesus*, of which he now talks no more as a thing at distance, but is entering into the possession. When the veil is rent^a, and the prison doors are open at the presence of God's Angel, the Soul goes forth full of hope, sometimes with evidence, but always with certainty in the thing, and instantly it passes into the throngs of Spirits, where Angels meet it singing, and the Devils flock with malicious and

vile purposes, desiring to lead it away with them into their houses of sorrow: there they see things which they never saw, and hear voices which they never heard. There the Devils charge them with many sins, and the Angels remember that themselves rejoiced when they were repented of. Then the Devils aggravate and describe all the circumstances of the sin, and add calumnies; and the Angels bear the Sword forward still, because their Lord doth answer for them. Then^b the Devils range and gnash their teeth; they see the Soul chaste and pure, and they are ashamed; they see it penitent, and they despair; they perceive that the tongue was refrained and sanctified, and then hold their peace. Then the Soul passes forth and rejoices, passing by the Devils in scorn and triumph, being securely carried into the bosom of the Lord, where they shall rest till their crowns are finished, and their mansions are prepared; and then they shall feast and sing, rejoice and

^a *S. Martyrius. S. Eustratius Martyr.*

^b *S. Chrysostomus.*

worship for ever and ever. Fearful and formidable to unholy persons is the first meeting with spirits in their separation. But the vic- tory which holy souls re- ceive by the mercies of <i>Jesus</i> Christ and the con-	duct of Angels, we must not un- we feel it: as which by an persevering pi- secure: but let after it no fur- it is secret.
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^c Μεγίστη τῶν αἰρετῶν θεοσέβεια, δι' ἧς ἀθανατίζε-
Philo.



CHAP. III.

THE STATE OF SICKNESS, AND THE TEMPTATIONS INCIDENT TO IT, WITH THEIR PROPER REMEDIES.

SECT. I.

Of the state of Sickness.

Adam's sin brought death to the world, and man died *the same day in which he sinned*, according as God had threatened. He did not die, as death is taken for a separation of soul and body; that is not death properly, but the ending of the state of death; just as a man is said to be born, when he ceases any longer to be borne in his mother's womb: but whereas to man God intended a life long and happy, without sickness, sorrow, or infelicity, and his life should be lived here or in a better place, and the passage from one to the other should have been easy, safe, and plea-

sant; now that man sinned, he fell from that state to a contrary.

If Adam had stood, he should not always have lived in this world; for this world was not a place capable of giving a dwelling to all those myriads of men and women which should have been born in all the generations of infinite and eternal ages; for so it must have been if man had not died at all, nor yet have removed hence at all. Neither is it likely that man's innocence should have lost to him all possibility of going thither where the duration is better, measured by a better time, subject to

fewer changes, and which is now the reward of a returning virtue, which in all natural senses is less than innocence, save that it is heightened by Christ to an equality of acceptation with the state of innocence: but so it must have been, that his innocence should have been punished with an eternal confinement to this state, which in all reason is the less perfect, the state of a traveller, not of one possessed of his inheritance. It is therefore certain man should have changed his abode: for so did *Enoch*^a, and so did *Elias*^b, and so shall all the world that shall be alive at the day of Judgment; *they shall not die, but they shall change*^c their place and their abode, their duration and their state, and all this without death.

That death therefore which God threatened to *Adam*, and which passed upon his posterity, is not

should not have sickness, misfortune or unwillingness: he fell, then he die; *the same day* (God): and that must be true; and that must mean, that every day he fell in a dangerous and state of change; then death that is, the man die by a natural and aptness to misery. His first and should have long as it lasted duration; his second daily and miserable and this was the perly.

This appears in instance of which in the style is called eternal not because it is the duration; it is so much good because it is a infelicity. Change of Soul

whatsoever is miserable and afflictive in nature, that is death. Death is not an action, but a whole state and condition; and this was first brought in upon us by the offence of one man.

But this went no farther than thus to subject us to temporal infelicity. If it had proceeded so as was supposed, man had been much more miserable; for man had more than one original sin in this sense: and though this death entered first upon us by *Adam's* fault, yet it came nearer upon us and increased upon us by the sins of more of our forefathers. For *Adam's* sin left us in strength enough to contend with human calamities for almost a thousand years together. But the sins of his children, our forefathers, took off from us half the strength about the time of the flood; and then from 500 to 250, and from thence to 120, and from thence to threescore and ten; so often halving it, till it is almost come to nothing. But by the sins of men in the several generations of the world, *Death*, that is, misery and disease, is hastened so upon us, that we are of a

* *Gen. ix. 22, 25.*

contemptible age: and because we are to die by suffering evils, and by the daily lessening of our strength and health; this death is so long a doing, that it makes so great a part of our short life useless and unserviceable, that we have not time enough to get the perfection of a single manufacture, but ten or twelve generations of the world must go to the making up of one wise man, or one excellent art: and in the succession of those ages there happen so many changes and interruptions, so many wars and violencies, that seven years fighting sets a whole kingdom back in learning and virtue, to which they were creeping (it may be) a whole age.

And thus also we do evil to our posterity, as *Adam* did to his, and *Cham*^e did to his, and *Eli*^t to his, and all they to theirs who by sins caused God to shorten the life and multiply the evils of mankind: and for this reason it is the world grows worse and worse, because so many original sins are multiplied, and so many evils from parents descend upon the succeeding generations of men, that they

† 1 Sam. ii. 27, &c.

derive nothing from us but original misery.

But he who restored the law of nature, did also restore us to the condition of nature; which, being violated by the introduction of death, Christ then repaired when He suffered and overcame death for us: that is, He hath taken away the unhappiness of sickness, and the sting of death, and the dishonours of the grave, of dissolution and weakness, of decay and change, and hath turned them into acts of favour, into instances of comfort, into opportunities of virtue; Christ hath now knit them into rosaries and coronets, He hath put them into promises and rewards,

He hath made them part of the portion of His elect they are instruments, and earnest, and securities, and passages to the greatest perfection of human nature and the Divine promises. So that it is possible for us now to be reconciled to sickness; *It came in by sin, and therefore is cured when it is turned into virtue*; and although it may have in it the uneasiness of labour yet it will not be uneasy as sin, or the restlessness of a discomposed conscience. I therefore we can well manage our state of sickness *that we may not fall by pain as we usually do by pleasure* we need not fear; for no evil shall happen to us.

SECT. II.

Of the first Temptation proper to the state of Sickness, Impatience.

MEN that are in health are severe exactors of *Patience* at the hands of them that are sick; and they usually judge it not by terms of relation between God and the suffering man, but between him and the *friends that stand by the bed-side*. It will be there-

fore necessary that we truly understand to what duties and actions the patience of a sick man ought to extend.

1. Sighs and groans, sorrow and prayers, humble complaints and dolorous expressions, are the sad accents of a sick man's language: for it is not to be

expected that a sick man should act a part of Patience with a countenance like an orator, or grave like a dramatic person : it were well if all men could bear an exterior decency in their sickness, and regulate their voice, their face, their discourse, and all the circumstances, by the measures and proportions of comeliness and satisfaction to all the standers by. But this would better please them, than assist him ; the sick man would do more good to others, than he would receive to himself.

2. Therefore silence, and still composures, and not complaining, are no parts of a sick man's duty ; they are not necessary parts of Patiences. We find that *David roared for the very disquietness of his sickness*^a ; and he lay *chattering like a swallow*¹, and *his throat was dry*^k with calling for help upon his God. That is the proper voice of sickness : and certain it is that the proper voices of sickness are expressly *vocal* and *petitory* in the ears of God, and call for pity in the same accent as the cries and oppression of widows and or-

phans do for vengeance upon their persecutors, though they say no collect against them. For there is *the voice of man*, and there is *the voice of the diseased* ; and God hears both ; and the louder the disease speaks, there is the greater need of mercy and pity, and therefore God will the sooner hear it. *Abel's blood had a voice*¹, and cried to God ; and *humility hath a voice*, and cries so loud to God that it *pierces the clouds* ; and so hath every sorrow and every sickness : and when a man cries out, and complains but according to the sorrows of his pain, it cannot be any part of a culpable impatience, but an argument for pity.

3. Some men's senses are so subtle, and their perceptions so quick and full of relish, and their spirits so active, that the same load is double upon them to what it is to another person : and therefore comparing the expressions of the one to the silence of the other, a different judgment cannot be made concerning their Patience. Some natures are querulous, and melancholic, and soft, and nice, and ten-

^a *Concedendum est gementi.*

^h Ps. xxxviii. 8

¹ *Isai. xxxviii. 14. of Hezekiah.*—ED. ^k Ps. lxix. 3. ¹ Gen. iv. 10.

der, and weeping, and expressive ; others are sullen, dull, without apprehension, apt to tolerate and carry burdens : and the Crucifixion of our Blessed Saviour falling upon a delicate and virgin body, of curious temper, and strict equal composition, was naturally more full of torment than that of the ruder thieves, whose proportions were coarser and uneven.

4. In this case it was no imprudent advice which *Cicero* gave: Nothing in the world is more amiable than an even temper in our whole life, and in every action : but this evenness cannot be kept, unless every man follows his own nature, without striving to imitate the circumstances of another^m. And what is so in the thing itself, ought to be so in our judgments concerning the things. We must not call any one impatient, if he be not silent in a fever, as if he were asleep ; or as if he were

dull, as *Herod's* son of *Athens*ⁿ.

5. Nature in some cases hath made cryings out and exclamations to be an entertainment of the spirit, and an abatement or diversion of the pain. For so did the old champions, when they threw their fatal nets that they might load their enemy with the snares and weights of death ; they groaned aloud, and sent forth the anguish of their spirit into the eyes and heart of the man that stood against them^o: So it is in the endurance of some sharp pains ; the complaints and shriekings, the sharp groans and the tender accents, send forth the afflicted spirits, and force away, that they may ease their oppression and their load ; that, when they have spent some of their sorrows by a sally forth, they may return better able to fortify the heart. Nothing of this is a certain sign, much less an action or part,

^m Omnino si quicquam est decorum, nihil est profecto magis, quam æquabilitas universæ vitæ, tum singularum actionum ; quam autem conservare non possis, si, aliorum naturam imitans, omittas tuam.—1 *Offic.* c. 31.

ⁿ That is, 'as the son of Herod of Athens.'—For the remarkable stupidity of Atticus, the son of Herodes Atticus, see Fabricius, *Bibl. Græc.* t. iv. p. 372.—Ed.

^o Quia profundendâ voce omne corpus intenditur, venitque plaga vehementior.—*Cic. Tusc.*

impatience; and when our blessed Saviour suffered the greatest and sharpest pang of sorrow, *He cried out with a loud voice*^p, and resolved to die, and did so.

SECT. III.

Constituent or integral parts of Patience.

THAT we may secure Patience, we must take that *our complaints be not despair*. Despair against the reputation of God's Goodness, and the efficacy of all our old exercises. By despair we destroy the greatest comfort of sorrows, and turn our distress into the state of loss and perishing souls. Affliction is greater than air: for that is it which is as hell fire, and turns a natural evil into an intolerable; it hinders prayers, fills up the intervals of distress with a worse torment; it makes all spiritual exercises useless, and the office of spiritual comforters and counsellors to be impertinent. Against this *Hope* is to be preserved: and its proper acts, which relate to the virtue and exercise of Patience, are, 1. turning to God for help and aid; 2. sending for the

guides of souls; 3. Using all holy exercises and acts of grace proper to that state: which whoso does, hath not the Impatience of despair; every man that is patient, hath hope in God in the day of his sorrows.

2. Our complaints in sickness must be *without murmur*. Murmur sins against God's Providence and government: by it we grow rude, and, like the falling Angels, displeased at God's supremacy; and nothing is more unreasonable: it talks against God, for Whose glory all speech was made; it is proud and phantastic, hath better opinions of a sinner than of the Divine Justice, and would rather accuse God than himself.

Against this is opposed that part of Patience which resigns the man into the hands of God, saying with old *Eli*^q, "It is the Lord, let

Him do what He will;" and, "*Thy will be done in earth as it is in heaven;*" and so by admiring God's Justice and Wisdom, does also dispose the sick person for receiving God's mercy, and secures him the rather in the grace of God. The proper acts of this part of Patience are, 1. To confess our sins and our own demerits : 2. It increases and exercises humility : 3. It loves to sing praises to God, even from the lowest abyss of human misery.

3. Our complaints in sickness must be *without peevishness*. This sins against civility, and that necessary decency which must be used towards the ministers and assistants. By peevishness we increase our own sorrows, and are troublesome to them that stand there to ease ours. It hath in it harshness of nature and ungentleness, wilfulness and phantastic opinions, morosity and incivility.

Against it are opposed obedience, tractability, easiness of persuasion, aptness to take counsel. The acts of this part of Patience are, 1. To obey our physicians ; 2. To treat our persons with

respect to our sities : 3. Not to be troublesome and uneasie to others ; but to be gentle and kind, and to speak sweetly as we bear their in unhandsome, contentedly and with quietness without language or without ; 4. To use lawful means every.

If we sectulars, we are to be judged by our words and postures, images of the sickness, or tossed to and fro. For the thing that we who are loathe the greatest of humanities should be to ceremonies things. He calls upon God for health or believes God in sending him that confesses accuses himself ; that will turn the thing that is civil to the physicians and his converses with Souls, the mi

<p>ligion ; and in all things submits to God's will, and would use no indirect means for his recovery, but had</p>	<p>rather be sick and die, than enter at all into God's displeasure.</p>
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SECT. IV.

Remedies against Impatience, by way of Consideration.

As it happens concerning death, so it is in sickness which is death's handmaid. It hath the fate to suffer calumny and reproach, and hath a name worse than its nature.

1. For there is no sickness so great but children endure it, and have natural strengths to bear them out quite through the calamity, what period soever nature hath allotted it. Indeed they make no reflections upon their sufferings, and complain of sickness with an uneasy sigh or a natural groan, but consider not what the sorrows of sickness mean ; and so bear it by a direct sufferance, and as a pillar bears the weight of a roof. But then why cannot we bear it so too ? For this which we call a reflection upon or a considering of our sickness, is nothing but a perfect instrument of trouble, and consequent-

ly a temptation to Impatience. It serves no end of nature ; it may be avoided, and we may consider it only as an expression of God's anger, and an emissary or procurator of repentance. But all other considering it, except where it serves the purposes of medicine and art, is nothing but, under the colour of reason, an unreasonable device to heighten the sickness and increase the torment. But then, as children want this act of reflex perception or reasonable sense, whereby their sickness becomes less pungent and dolorous ; so also do they want the helps of reason whereby they should be able to support it. For certain it is, reason was as well given us to harden our spirits, and stiffen them in passions and sad accidents, as to make us bending and apt for action : and if in men God hath heightened the

faculties of apprehension, He hath increased the auxiliaries of reasonable strengths; that God's rod and God's staff might go together, and the beam of God's countenance may as well refresh us with its light as scorch us with its heat*. But poor children that endure so much, have not inward supports and refreshments to bear them through it; they never heard the sayings of old men, nor have been taught the principles of severe philosophy, nor are assisted with the results of a long experience, nor know they how to turn a sickness into virtue, and a fever into a reward; nor have they any sense of favours, the remembrance of which may alleviate their brethren: and yet nature hath in them teeth and nails enough to scratch and fight against the sickness, and by such aids as God is pleased to give them they wade through the storm, and murmur not. And besides this, yet, although infants have not such brisk perceptions upon the stock of reason, they have a more tender feeling upon the accounts of sense, *and their flesh is as uneasy*

by their natural soft weak shoulders, as our too forward applications. Therefore be either you or I, or sor wiser, and many a weaker than us both, very children, have a worse evil than this upon thee now.

That sorrow is tolerable, which grows smart but by instantaneous proportions. No man at once feels sickness of a week, whole day; but the of an instant: and every portion of a minute but its proper share. The last groan ended, sorrow of its peculiar den. And what minute that be, which can be intolerable? a next minute is but that as the last, and that flows like the drop river, or the little stream time: and if we do but care of the present, it cannot seem a charge or a great burden but that care will be our duty, if we still cure the present minute.

3. If we consider much men can suffer list, and how much they suffer for greater an

* Ps. xxiii. 4; xlii. 3.

, and that no causes eater than the proper of Patience in sick—that is, necessity and on), we cannot with-ige shame to our na-o our persons, and to manners, complain of ix and impost of na-This experience added ing to the old philo-

When the *Gladia-* ere exposed naked to other's short swords, are to cut each other's away in portions of as if their forms had is divisible as the life ms, they did not sigh an ; it was a shame to e the blow, but accord- the just measures of The women that saw ound shriek out, and t receives it holds his : He did not only bravely, but would all so ; and when he own, scorned to shrink ad when the insolent eror came to lift it his shoulders^u : and is man in his first de- nly aimed at liberty, e reputation of a good ; and when he sank he saw he could only

receive the honour of a bold man, the noise of which he shall never hear when his ashes are crammed in his narrow urn. And what can we complain of the weak-ness of our strengths, or the pressures of diseases, when we see a poor soldier stand in a breach almost starved with cold and hunger, and his cold apt to be relieved only by the heats of anger, a fever, or a fired musket, and his hunger slackened by a greater pain and a huge fear ? this man shall stand in his arms and wounds, *pa-tiens luminis atque solis*, pale and faint, weary and watchful ; and at night shall have a bullet pulled out of his flesh, and shivers from his bones, and endure his mouth to be sewed up from a violent rent to its own dimension ; and all this for a man whom he never saw, or if he did, was not noted by him, but one that shall condemn him to the gallows if he runs from all this misery. It is seldom that God sends such cala-mities upon men as men bring upon themselves, and suffer willingly. But that

etatores vociferantur, ictus tacet.

is mediocris gladiator ingemuit ? Quis vultum mutavit unquam ? in modò stetit, verùm etiam decubuit turpiter ? Quis, cum decu-ferum recipere jussus, collum contraxit ?—Cicero. Tusc. Qu. ii. 17.

which is most considerable is, that any passion and violence upon the spirit of man makes him able to suffer huge calamities with a certain constancy and an unwearied Patience. *Scipio Africanus* was wont to commend that saying in *Xenophon*, That the same labours of warfare were easier far to a General than to a common soldier, because he was supported by the huge appetites of honour, which made his hard marches nothing but stepping forward and reaching at a triumph. Did not the Lady of *Sabinus* for others' interest bear twins privately and without groaning? Are not the labours and cares, the spare diet and the waking nights of covetous and adulterous, of ambitious and revengeful persons, greater sorrows and of more smart than a fever, or the short pains of childbirth? What will not tender women suffer to hide their shame? And if vice and passion, lust and inferior appetites, can supply to the tenderest persons strengths more than enough for the sufferance of the greatest natural violences, can we suppose that Honesty and Religion and the Grace of God are more

nice, tender, and effeminate?

4. Sickness is the most tolerable, because it cures very many evils, and takes away the sense of all the cross fortunes which amaze the spirits of some men, and transport them certain beyond all the limits of Patience. Here all losses and disgraces, domestic care and public evils, the apprehensions of pity and a sociable calamity, the fears want and the troubles ambition, lie down and rest upon the sick man's pillow. One fit of the stone takes away from the fancies men all relations to the world and secular interest at least they are made dull and flat, without sharpness and an edge.

And he that shall observe the infinite variety of troubles which afflict some but persons, and almost all men in very busy times, will think it not much amiss that those huge numbers were reduced to certainty, to method and an order; and there is no better *compendium* for this, than that they be reduced to one. And a sick man seems so unconcerned in the things of the world, that although the separation be done with

lence, yet it is no otherwise that all noble contentions are, and all honours are purchased, and all virtues are acquired, and all vices mortified, and all appetites chastised, and all rewards obtained: there is infallibly to all these a difficulty and a sharpness annexed, without which there could be no proportion between a work and a reward. To this add, that sickness does not take off the sense of secular troubles and worldly cares from us by employing all the perceptions and apprehensions of men, by filling all faculties with sorrow, and leaving no room for the lesser instances of troubles, as little rivers are swallowed up in the sea; but sickness is a messenger of God, sent with purposes of abstraction and separation, with a secret power and a proper efficacy to draw us off from unprofitable and useless sorrows: and this is effected partly, by reason that it represents the uselessness of the things of this world, and that there is a portion of this life in which honours and things of the world cannot serve us to many purposes; partly, by preparing us to death, and telling us *that a man shall descend*

thither whence this world cannot redeem us, and where the goods of this world cannot serve us.

5. And yet after all this, sickness leaves in us appetites so strong, and apprehensions so sensible, and delights so many, and good things in so great a degree, that a healthless body and a sad disease do seldom make men weary of this world, but still they would fain find an excuse to live. The gout, the stone, and the tooth-ach, the *sciatica*, sore eyes, and an aching head, are evils indeed; but such, which, rather than die, most men are willing to suffer; and *Mæcenæ* added also a wish, rather to be crucified than to die: and though his wish was low, timorous, and base, yet we find the same desires in most men, dressed up with better circumstances. It was a cruel mercy in *Tamerlane*, who commanded all the leprous persons to be put to death, as we knock some beasts quickly on their head, to put them out of pain, and lest they should live miserably: the poor men would rather have endured another leprosy, and have more willingly taken two diseases than one death.

Therefore *Cæsar* wondered that the old crazed soldier begged leave he might kill himself, and asked him, *Dost thou think then to be more alive than now thou art?* We do not die suddenly, but we descend to death by steps and slow passages: and therefore men (so long as they are sick) are unwilling to proceed and go forward in the finishing that sad employment. Between a disease and death there are many degrees, and all those are like the reserves of evil things, the declining of every one of which is justly reckoned amongst those good things which alleviate the sickness and make it tolerable. Never account that sickness intolerable, in which thou hadst rather remain than die: and yet if thou hadst rather die than suffer it, the worst of it that can be said is this, that this sickness is worse than death; that is, it is worse than that which is the best of all evils, and the end of all troubles; and then you have said no great harm against it.

6. Remember, that thou art under a supervening necessity. *Nothing is intolerable that is necessary: and therefore when men are*

to suffer a sharp incision or what they are pleased to call *intolerable*, tie the man down to it, and he endure it. Now God hath bound this sickness upon thee by the condition of nature (for every flower must wither and drop:) it is also bound upon thee by special providence, and with a design to try thee, and with purposes to reward and crown thee. These cannot thou canst not break; and therefore lie thou down gently, and suffer the hand of God to do what He pleases: that at least thou mayest swallow an advantage, while the care and severe mercy of God force down thy throat.

7. Remember that men have passed this way: the bravest, the wisest, and the best men have been subject to sickness and sad diseases; and it is esteemed prodigy, that a man should live to a long age and not be sick: and it is recorded for a wonder concerning *Xenophilus* the musician that he lived to 106 years of age in a perfect and continual health. No story tells the like of a prince, a great or a wise person unless we have a mind to believe the tales concerning

Nestor and the *Eubœan Sybil*, or reckon *Cyrus* of *Persia*, or *Maximilla* the *Mauritanian* to be rivals of old age, or that *Argemone* the *Tartarian* King did really outstrip that age, according as his story tells², reporting him to have reigned 80 years, and to have lived 120. Old age and healthful bodies are seldom made the appendages to great fortunes: and under so great and so universal precedents, so common state of men, he that will not suffer his portion deserves to be something else than a man, but nothing that is better.

8. We find in story that many Gentiles, who walked by no light but that of reason, opinion, and human examples, did bear their sickness nobly, and with great contempt of pain, and with huge interests of virtue. When *Pompey* came from *Syria*, and called at *Rhodes* to see *Posidonius* the philosopher, he found him hugely afflicted with the gout, and expressed his sorrow that he could not hear his lectures, from which by this pain he must needs be hindered. *Posidonius*

told him, *But you may hear me for all this*: and he discoursed excellently in the midst of his tortures, even then when the torches were put to his feet³, that nothing was good but what was honest; and therefore nothing could be an evil if it were not criminal; and summed up his lectures with this saying, *O pain, in vain didst thou attempt me; for I will never confess thee to be an evil as long as I can honestly bear thee*. And when *Pompey* himself was desperately sick at *Naples*, the *Neapolitans* wore crowns and triumphed, and the men of *Puteoli* came to congratulate his sickness, not because they loved him not, but because it was the custom of their country to have better opinions of sickness than we have. The boys of *Sparta* would at their altars endure whipping till their very entrails saw the light through their torn flesh, and some of them to death, without crying or complaint. *Cæsar* would drink his portions of rhubarb rudely mixed, and unfitly allayed, with little sippings, and taking the horror of the medicine,

² *Cicero* de *Senectute*.

³ *Cum facces ei doloris admoventur*.—*Cicero*. *Tusc. Qu. li. 25*.

spreading the loathsomeness of his physic so, that all the parts of his tongue and palate might have an entire share: and when *C. Marius* suffered the veins of his leg to be cut out for the curing his gout, and yet shrunk not, he declared not only the rudeness of their physic, but the strength of a man's spirit, if it be contracted and united by the aids of reason or Religion, by resolution or any accidental harshness, against a violent disease.

9. All impatience, howsoever expressed, is perfectly useless to all purposes of ease, but hugely effective to the multiplying the trouble; and the Impatience and vexation is another, but the sharper disease of the two; it does mischief *by itself*, and mischief *by the disease*. For *men grieve themselves as much as they please*²; and when by Impatience they put themselves into the retinue of sorrows, they become solemn mourners. For so I have seen^a the rays of the sun or moon dash upon a brazen vessel, whose lips kissed the face of those waters that lodged within its bosom; but being turn-

ed back and sent off its smooth pretence rougher waftings, it dived about the room beat upon the roof, and doubled its heat and action. So is a sickness a sorrow, entertained unquiet and a discontented man, turned back with anger or with exultation; but then the pain comes from the stomach, liver, and from the heart, and from the heart to the head, and the feeling to consider from thence to sorrow at last ends in Impatience and useless murmur all the way the man is impotent and weak, the sickness was doubled, grew imperious and tyrannical over the Soul and body. *Masurius Sabinus* tells, that the image of the goddess *Angerona* was a muffler upon her face, placed upon the altar of *Voluptas*, to represent those persons who beset with sicknesses and sorrow out murmurs shall cease, pass from sorrow to pleasure, and the ease and honours of felicity; but that with spite and malice bite the b-

² *Tantum doluerunt, quantum doloribus se inseruerunt.*—*S. A.*

^a *Virg. viii. 4.*

which are the instruments of action and business ; and when they are secured from being tumultuous, the sufferance is much the easier : and therefore sickness secures all that which can do the man mischief ; it makes him tame and passive, apt for sufferings, and confines him to an unactive condition. To which if we add, that God then commonly produces fear, and all those passions which naturally tend to humility and poverty of spirit, we shall soon perceive by what instruments God verifies His promise to us (which is the great security for our Patience, and the easiness of our condition) that *God will lay no more upon us than He will make us able to bear, but together with the affliction He will find a way to escape^b*. Nay, if any thing can be more than this, we have two or three promises in which we may safely lodge ourselves, and roll from off our thorns, and find ease and rest : God hath promised *to be with us in our trouble, and to be with us in our prayers, and to be with us in our hope and confidence^c*.

2. Prevent the violence and trouble of thy spirit by an act of thanksgiving ; for which in the worst of sicknesses thou canst not want cause, especially if thou rememberest that this pain is not an eternal pain. *Bless God for that* : but take heed also lest you so order your affairs, that you pass from hence to an eternal sorrow. If that be hard, this will be intolerable. But as for the present evil, a few days will end it.

3. Remember that thou art a man, and a Christian : as the *Covenant of Nature* hath made it *necessary*, so the *Covenant of Grace* hath made it to be *chosen* by thee, to be a suffering person : either you must renounce your Religion, or submit to the impositions of God, and thy portion of sufferings. So that here we see our advantages, and let us use them accordingly. The barbarous and warlike nations of old could fight well and willingly, but could not bear sickness manfully. The *Greeks* were cowardly in their fights, as most wise men are ; but because they were learned and well taught, they bore their

^b 1 Cor. x. 13.

Jam. v. 13; Ps. xxxi. 19—25; xxxiv. 22.

^c Ps. ix. 9; Matt. vii. 7.

sickness with Patience and severity. The *Cimbrians* and *Celtiberians* rejoice in battle like giants, but in their diseases they weep like women. These according to their institution and designs had unequal courages, and accidental fortitude. But since our Religion hath made a *covenant of Sufferings*, and the great business of our lives is *Sufferings*, and most of the virtues of a Christian are *passive graces*, and all the promises of the Gospel are passed upon us through *Christ's Cross*, we have a necessity upon us to have an equal courage in all the variety of our sufferings; for without an universal fortitude we can do nothing of our duty.

4. Resolve to do as much as you can: for certain it is, we can suffer very much, if we list; and many men have afflicted themselves unreasonably by not being skilful to consider how much their strength and estate could permit; and our flesh is nice and imperious, crafty to persuade Reason that she hath more necessities than indeed belong to her, and that she demands nothing superfluous. Suffer as much in obedience to God as you

can suffer for necessity or passion, fear or desire. And if you can for one thing, you can for another: and there is nothing wanting but the mind. Never say, *I can do no more, I cannot endure this*: for God would not have sent it, if He had not known thee strong enough to abide it; only He that knows thee well already, would also take this occasion to make thee to know thyself: but it will be fit that you pray to God to give you a discerning spirit, that you may rightly distinguish *just necessity* from the *flattery* and fondnesses of flesh and blood.

5. Propound to your eyes and heart the example of the Holy *Jesus* upon the Cross; He endured more for thee, than thou canst either for thyself or Him: and remember, that if we be put to suffer, and do suffer *in a good cause*, or *in a good manner*, so that in any sense your sufferings be conformable to His sufferings, or can be capable of being united to His, we shall reign together with Him. *The high-way of the Cross*, which the King of sufferings hath trodden before us, is the way to *ease*, to a *kingdom*, and to *felicity*.

6. The very suffering is a title to an excellent inheritance: for *God chastens every son whom He receives*, and if we be not chastised, *we are bastards, and not sons*^d. And be confident, that although God *often* sends pardon without correction, yet He *never* sends correction without pardon, unless it be thy fault: and therefore take every or any affliction as an earnest-penny of thy pardon; and upon condition there may be peace with God, let any thing be welcome that He can send as its instrument or condition. Suffer therefore God to choose His own circumstances of adopting thee, and be content to be under discipline, when the reward of that is *to become the son of God*: and by such afflictions He hews and breaks thy body, first dressing it to funeral, and then preparing it for immortality. And if this be the effect or the design of God's love to thee, let it be occasion of thy love to Him: and remember, that the truth of love is hardly known but by somewhat that puts us to pain.

7. Use this as a punishment for thy sins; and so

God intends it most commonly; that is certain: if therefore thou submittest to it, thou approvest of the Divine judgment: and no man can have cause to complain of any thing but himself, if either he believes God to be just, or himself to be a sinner; if he either thinks he hath deserved Hell, or that this little may be a means to prevent the greater, and bring him to Heaven.

8. It may be that this may be the last instance and the last opportunity that ever God will give thee to exercise any virtue, to do Him any service, or thyself any advantage: be careful that thou lovest not this; for to eternal ages this never shall return again.

9. Or if thou peradventure shalt be restored to health, be careful that in the day of thy thanksgiving thou mayest not be ashamed of thyself, for having behaved thyself poorly and weakly upon thy bed. It will be a sensible and excellent comfort to thee, and double upon thy spirit, if, when thou shalt worship God for restoring thee, thou shalt also remember that thou didst do Him service in thy suffering, and tell that God

^d Heb. xii. 6—8.

hugely gracious to thee giving thee the opportunity of a virtue at so easy rate as a sickness from which thou didst recover.

10. Few men are so sick, they believe that they will never recover; and we shall soon see a man lie down in a perfect persuasion that it is his last hour; for many men have been sicker, and yet have recovered: whether thou dost or no, thou hast a virtue to exercise: which may be a handmaid to thy Patience. *Epaenetus* was sick, *sick unto death*, and yet *God had mercy upon him*^e: and He hath done so to thousands, whom He found it useful in the great order of things, the events of universal providence. If therefore thou desirest to recover, this is cause enough of hope; and hope is designed by the arts of God and of His Spirit to support Patience. But if thou recoverest yet there is something more a matter of joy naturally, and very much Spiritually, if thou belongest to God; and joy is as certain a support to Patience as hope: and it is no small comfort of being pleased, when we remember, that, if we

recover not, our sickness shall the sooner sit down in rest and joy. For recovery by death, as it is easier and better than the recovery by a sickly health, so it is not so long in doing: it suffers not the tediousness of a creeping restitution, nor the inconvenience of surgeons and physicians, watchfulness and care, keepings in and suffering trouble, fears of relapse and the little reliques of a storm.

11. While we hear or use or think of these remedies, part of the sickness is gone away, and all of it is passing. And if by such instruments we stand armed and ready dressed before-hand, we shall avoid the mischiefs of amazements and surprise; while the accidents of sickness are such as were expected, and against which we stood in readiness, with our spirits contracted, instructed, and put upon the defensive.

12. But our Patience will be the better secured, if we consider, that it is not violently tempted by the usual arrests of sickness; for Patience is with reason demanded while the sickness is tolerable, that is, so long as the evil is not too great;

• Phil. ii. 25, 27.

but if it be also eligible, and have in it some degrees of good, our Patience will have in it the less difficulty and the greater necessity. This

therefore will stock of consideration is in many things eligible to many purposes.

SECT. VI.

Advantages of Sickness.

1. I CONSIDER one of the great felicities of Heaven consists in an immunity from sin: then we shall love God without mixtures of malice; then we shall enjoy without envy; then we shall see fuller vessels running over with glory, and crowned with bigger circles: and this we shall behold without spilling from our eyes (those vessels of joy and grief) any sign of anger, trouble, or a repining spirit: our passions shall be pure, our Charity without fear, our desire without lust, our possessions all our own; and all in the inheritance of *Jesus*, in the richest soil of God's eternal kingdom. Now half of this reason, which makes Heaven so happy by being innocent, is also in the state of sickness; making the sorrows of old age smooth and the

groans of a sick to be joined to Angels: and, though sound harsh to ears and discommodious to organs; yet the must needs be in excellent, which to hear, and ease as *prayers*, and of *pity*, instrument of grace, and motives to glory.

In sickness begins to dress her mortality. As *unties the strings that made her ment cleave to the sit uneasy*: first the light and summer-robe of wanton Appetite soon as that lascivious girdle away, then the *us and give us the night*; then

called us formerly to serve the *manliness of the body*, and the *childishness of the Soul*, keeps us waking, to divide the hours with the intervals of Prayer, and to number the minutes with our penitential groans; then the flesh sits uneasily and dwells in sorrow; and then the Spirit feels itself at ease, freed from the petulant solicitations of those passions which in health were as busy and as restless as atoms in the sun, always dancing, and always busy, and never sitting down, till a sad night of grief and uneasiness draws the veil, and lets them die alone in secret dishonour.

2. Next to this, *the Soul by the help of sickness knocks off the fetters of pride and vainer complacencies*. Then she draws the curtains, and stops the light from coming in, and takes the pictures down, those phantastic images of self-love, and gay remembrances of vain opinion, and popular noises. Then the Spirit stoops into the sobrieties of humble thoughts, and feels corruption chiding the forwardness of fancy, and allaying the vapours of conceit and factious opinions. For humi-

lity is the Soul's grave, into which she enters, not to die, but to meditate and inter some of its troublesome appendages. There she sees the dust, and feels the dishonours of the body, and reads the register of all its sad adherences; and then she lays by all her vain reflexions, beating upon her crystal and pure mirror from the fancies of strength and beauty, and little decayed prettinesses of the body. And when in sickness we forget all our knotty discourses of philosophy, and a syllogism makes our head ache, and we feel our many and loud talkings served no lasting end of the Soul, no purpose that now we must abide by, and that the body is like to descend to the land where all things are forgotten^a; then she lays aside all her remembrances of applauses, all her ignorant confidences, and cares only to know *Christ Jesus and Him crucified*^b, to know Him plainly, and with much heartiness and simplicity. And I cannot think this to be a contemptible advantage. For ever since Man tempted himself by his impatient desires of knowing, and being as God^c, Man

^a Ps. lxxviii. 11, 12.

^b 1 Cor. ii. 2.

^c Gen. iii. 5, 6.

thinks it the finest thing in the world to know much, and therefore is hugely apt to esteem himself better than his brethren, if he knows some little impertinences, and them imperfectly, and that with infinite uncertainty: But God hath been pleased with a rare art to prevent the inconveniences apt to arise by his passionate longing after knowledge; even by giving to every man a sufficient opinion of his own understanding: and who is there in the world that thinks himself to be a fool, or indeed not fit to govern his brother? There are but few men but they think they are wise enough, and every man believes his own opinion the soundest; and if it were otherwise, men would burst themselves with envy, or else become irrecoverably slaves to the talking and disputing man. But when God intended this permission to be an antidote of envy, and a satisfaction and allay to the troublesome appetites of knowing, and made that this universal opinion, by making men in some proportions equal, should be a keeper out or a great restraint to slavery and tyranny respectively; Man (for so he uses to do)

had turned this into
ness: for when Nature made so just a distribution of understanding, that man might think himself enough, he is not content with that, but will think he hath more than his share, and whereas it might well be employed in restraining slavery, he hath used it to break off the bands of obedience, and it is in pride and schism, heresies and tyrannies, it being a spiritual cancer grows upon the Soul, old age and flattery, health and the support of a prosperous fortune. Besides the direct operation of the Spirit, and a portion of grace, there is in nature to us no remedy for evil, but a sharp sickness, an equal sorrow, and a loss of fortune: and though we are humble enough to receive counsel of a despised man, and to think that a common sentence from the mouth of an appointed teacher, rather streams forth refreshment than a new wisdom and more refined discourses: then our understandings and our hearts peeping through the breaches, see their own and their dishonour, dangerous follies and

deceptions, and they to the clefts of the and every little hand over them.

Next to these, *As the* *'s still undressing, she* *off the roughness of her* *and little angers and* *sities*, and receives the

mercies and smoothness, fair interpretations and gentle answers, is of reconciliation christian atonement in places. For so did the ers in *Olympus*; they ed themselves of all garments, and then ted their naked bodies oil, smooth and vigour-with contracted nerves enlarged voice they cond vehemently, till they ed their victory, or ease: and a crown of or a huge pity, was eward of their fierce ntions. Some wise have said, that anger to a man's nature as arably as other vices the manners of fools, that anger is never cured: But God, that found out remedies for seases, hath so ordered ircumstances of man, in the worsor sort of anger and great indig-a consume and shrivel

into little peevishnesses and uneasy accents of sickness, and spend themselves in trifling instances; and in the better and more sanctified, it goes off in prayers, and alms, and solemn reconciliation. And however the temptations of this state, such I mean which are proper to it, are little and inconsiderable; the man is apt to chide a servant too bitterly, and to be discontented with his nurse, or not satisfied with his physician, and he rests uneasily, and (poor man!) nothing can please him: and indeed these little indecencies must be cured and stopped, lest they run into an inconvenience. But sickness is in this particular a little image of the state of blessed souls, or of *Adam's* early morning in Paradise, free from the troubles of lust, and violences of anger, and the intricacies of ambition, or the restlessness of covetousness. For though a man may carry all these along with him into his sickness, yet there he will not find them; and in despite of all his own malice, his Soul shall find some rest from labouring in the galleys and baser captivity of sin: and if we value

¹ Isaiah ii. 21.

those moments of being in the love of God and in the kingdom of Grace, which certainly are the beginnings of felicity, we may also remember that the not sinning actually is one step of innocence; and therefore that state is not intolerable, which by a sensible trouble makes it in most instances impossible to commit those great sins which make Death, Hell, and horrid damnations. And then let us but add this to it, that God sends sicknesses, but He never causes sin; that God is angry with a sinning person, but never with a man for being sick; that sin causes God to hate us, and sickness causeth Him to pity us; that all wise men in the world choose trouble rather than dishonour, affliction rather than baseness; and that sickness stops the torrent of sin, and interrupts its violence, and even to the worst men makes it to retreat many degrees. We may reckon sickness amongst good things, as we reckon rhubarb, and aloes, and childbirth, and labour, and obedience, and discipline: These are unpleasant, and yet safe; they are troubles in order to blessings, or they

are securities from danger, or the hard choices of a less and a more tolerable evil.

4. Sickness is in some sense eligible, because it is the opportunity and the proper scene of exercising some virtues: it is that agony, in which men are tried for a crown. And if we remember what glorious things are spoken of *the grace of Faith*, that it is the life of just men^m, the restitution of *the dead in trespasses and sins*ⁿ, the justification of a sinner, the support of the weak, the confidence of the strong, the magazine of promises, and the title to very glorious rewards; we may easily imagine that it must have in it a work and a difficulty in some proportion answerable to so great effects. But when we are bidden to believe strange propositions, we are put upon it when we cannot judge, and those propositions have possessed our discerning faculties, and have made a party there, and are become domestic before they come to be disputed; and then the articles of Faith are so few, and are made so credible, and in their event and in their object are so useful and gaining upon the affec-

^m Heb. x. 38.

ⁿ Eph. ii. 1, 5, 8.

ons, that he were a pro-
 gy of man, and would be
 esteemed, that should in
 l our present circum-
 ances disbelieve any point
 Faith: and all is well as
 ng as the sun shines, and
 e fair breath of Heaven
 ntly wafts us to our own
 rposes. But if you will
 y the excellency, and feel
 e work, of Faith; place
 e man in a persecution,
 t him ride in a storm, let
 s bones be broken with
 row, and his eye-lids
 osened with sickness, let
 s bread be dipped in tears,
 nd all the daughters of
 usick be brought low: :
 t God commence a quarrel
 gainst him, and be bitter
 t the accents of His anger
 : His discipline: then God
 ies your Faith. Can you
 en trust His goodness;
 nd believe Him to be a
 ather, when you groan un-
 er His rod? Can you rely
 pon all the strange pro-
 positions of Scripture, and
 e content to perish if they
 e not true? Can you receive
 omfort in the discourses of
 eath and Heaven, of Im-
 mortality and the Resurrec-
 ion, of the death of Christ
 nd conforming to His suf-
 rings? Truth is, there are
 ut two great periods in

which Faith demonstrates
 itself to be a powerful and
 mighty Grace: and they
 are, *persecution and the ap-
 proaches of death, for the
 passive part; and a tempta-
 tion, for the active.* In the
 days of pleasure and the
 night of pain, Faith is to
 fight her *agonisticon*, to
 contend for mastery: and
 Faith overcomes all alluring
 and fond temptations to sin,
 and Faith overcomes all our
 weaknesses and faintings in
 our troubles. By the faith
 of the promises we learn to
 despise the world, choosing
 those objects which Faith
 discovers; and by expecta-
 tion of the same promises
 we are comforted in all our
 sorrows, and enabled to look
 through and see beyond the
 cloud: but the vigour of it
 is pressed and called forth,
 when all our fine discourses
 come to be reduced to prac-
 tice. For in our health and
 clearer days it is easy to
 talk of putting trust in God;
 we readily trust Him for
 life when we are in health,
 for provisions when we have
 fair revenues, and for de-
 liverance when we are new-
 ly escaped: but let us come
 to sit upon the margin of
 our grave, and let a tyrant
 lean hard upon our for-

tunes, and dwell upon our wrong ; let the storm arise, and the keels toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes : then can you believe, when you neither hear, nor see, nor feel any thing but objections ? This is the proper work of sickness : Faith is then brought into the theatre, and so exercised, that if it abides but to the end of the contention, we may see the work of Faith which God will hugely crown. The same I say of *Hope*, and of *Charity*, or the love of God, and of *Patience*, which is a grace produced from the mixtures of all these : they are virtues which are greedy of danger^p. And no man was ever honoured by any wise or discerning person for dining upon *Persian* carpets, nor rewarded with a crown for being at ease. It was the fire that did honour to *Mutius Scævola*, poverty made *Fabritius* famous, *Rutilius* was made excellent by banishment, *Regulus* by torments, *Socrates* by prison, *Cato* by

his death : and God hath crowned the memory of *Job* with a wreath of glory, because he sate upon his dung-hill wisely and temperately ; and his potsherd and his groans, mingled with praises and justifications of God, pleased Him like an Anthem sung by Angels in the morning of the Resurrection^q. God could not choose but be pleased with the delicious accents of Martyrs, when in their tortures they cried out nothing but "*Holy Jesus*," and "*Blessed be God* ;" and they also themselves, who with a hearty designation to the Divine pleasure can delight in God's severe dispensation, will have the transportations of Cherubims when they enter into the joys of God. If God be delicious to His servants when He smites them, He will be nothing but ravishments and ecstasies to their spirits when He refreshes them with the overflowings of joy in the day of recomences. No man is more miserable, than he that hath no adversity ; that man is not tried^r whether he be good or bad : and God never

^p Virtutes avidæ periculi monstrant, quàm non pœniteant tanto pretio estimasse virtutem.—*Seneca*.

^q *Joh* i. 8 ; ii. 7—10 ; xlii. 7, 8, 10, 12.

^r Nihil infelicius eo, cui nihil unquam contigit adversi. Non licuit illi se experiri.—*Seneca*.

grows those virtues which are only *faculties* and *dispositions*: but *every act of virtue* is an ingredient into reward. And we see many children fairly planted, whose parts of nature were never dressed by art, nor culled from the furrows of their first possibilities by discipline and institution, and they dwell for ever in ignorance, and converse with beasts; and yet, if they had been dressed and exercised, might have stood at the chairs of princes, or spoken parables amongst the rulers of cities. Our virtues are but in the seed, when the Grace of God comes upon us first: but this Grace must be thrown into broken furrows, and must *twice feel the cold and twice feel the heat*, and be softened with storms and showers, and then it will arise into fruitfulness and harvests. And what is there in the world to distinguish virtues from dishonours, or the valour of *Cæsar* from the softness of the *Egyptian* eunuchs, or that can make any thing rewardable, but the labour and the danger, the pain and the difficulty? Virtue could not be any thing but

sensuality, if it were the entertainment of our senses and fond desires; and *Apicius* had been the noblest of all the *Romans*, if feeding a great appetite and despising the severities of temperance had been the work and proper employment of a wise man. But otherwise do fathers, and otherwise do mothers, handle their children. These soften them with kisses and imperfect noises, with the pap and breast-milk of soft endearments; they rescue them from tutors, and snatch them from discipline; they desire to keep them fat and warm, and their feet dry, and their bellies full; and then the children govern, and cry, and prove fools and troublesome, so long as the feminine republic does endure: But fathers, because they design to have their children wise and valiant, apt for counsel or for arms, send them to severe governments, and tie them to study, to hard labour, and afflictive contingencies. They rejoice when the bold boy strikes a lion with his hunting-spear, and shrinks not when the beast comes to affright his early courage.

1 ————— *Illa seges votis respondet avari*

Agricolæ, his quæ solem, his frigora sensit.—Virg. Georg. 1.

Softness is for slaves and beasts, for minstrels and useless persons, for such who cannot ascend higher than the state of a fair ox, or a servant entertained for vainer offices: but the man that designs his son for noble employments, to honours and to triumphs, to consular dignities and presidencies of councils, loves to see him pale with study, or panting with labour, hardened with sufferance, or eminent by dangers. And so God dresses us for Heaven. He loves to see us struggling with a disease, and resisting the Devil, and contesting against the weaknesses of Nature, and *against hope* to believe in hope^t, resigning ourselves to God's will, praying Him to choose for us, and dying in all things but faith and its blessed consequences; *ut ad officium cum periculo simus prompti*; and the danger and the resistance shall endear the office. For so have I known the boisterous north-wind pass through the yielding air, which opened its bosom, and appeased its violence by entertaining it with easy compliance in all the regions of its reception: But *when the same breath of*

Heaven hath been checked with the stiffness of a tower, or the united strength of a wood, it grew mighty, and dwelt there, and made the highest branches stoop, and make a smooth path for it on the top of all its glories. So is sickness, and so is the Grace of God: When sickness hath made the difficulty, then God's Grace hath made a triumph, and by doubling its power hath created new proportions of a reward; and then shews its biggest glory, when it hath the greatest difficulty to master, the greatest weaknesses to support, the most busy temptations to contest with: for so God loves that *His strength should be seen in our weakness*^u and our danger. Happy is that state of life, in which our services to God are the dearest and the most expensive.

5. Sickness hath some degrees of eligibility, at least by an after-choice; because to all persons which are within the possibilities and state of pardon it becomes a great instrument of pardon of sins. For, as God seldom rewards here and hereafter too; so it is not very often that He punishes

^t Rom. iv. 18.

^u 1 Cor. xii. 9.

both states. In great and
 1 sins he doth so; but
 find it expressed only in
 case of the sin against
 Holy Ghost, *which shall*
er be forgiven in this
ld, nor in the world to
ie^x; that is, it shall be
 1ished in both worlds,
 1 the infelicities of this
 rld shall but usher in the
 olerable calamities of the
 ct. But this is in a case
 extremity, and in sins of
 unpardonable malice:
 those lesser stages of
 1th, which are deviations
 m the rule, and not a
 struction and perfect an-
 omy to the whole insti-
 tion, God very often smites
 th His rod of sickness, that
 , may not for ever be
 ying the Soul with eter-
 1 death. *I will visit their*
ences with the rod, and
ir sin with scourges: Ne-
theless My loving kind-
ss will I not utterly take
om him, nor suffer My
uth to fail^y. And there is
 the New Testament a
 1ivering over to Satan^z,
 d a consequent buffet-
 ing^a, for the mortification

of the flesh indeed, but *that*
the Soul may be saved in the
day of the Lord^b. And to
 some persons the utmost
 process of God's anger
 reaches but to a sharp sick-
 ness, or at most but to a
 temporal death; and then
 the *little momentary anger*
 is spent, and expires in rest
 and a quiet grave. *Origen,*
S. Augustine, and Cassian,
 say concerning *Ananias and*
Sapphira, that they were
 slain with a sudden death,
 that by such a judgment
 their sin might be punished,
 and their guilt expiated,
 and their persons reserved
 for mercy in the day of
 Judgment^c. And God cuts
 off many of His children
 from the land of the living;
 and yet when they are num-
 bered amongst the dead,
 He finds them in the book
 of Life, written amongst
 those that shall live to Him
 for ever. And thus it hap-
 pened to many new Chris-
 tians in the Church of *Co-*
rinth, for their little inde-
 cencies and disorders in the
 circumstances of receiving
 the Holy Sacrament. *S. Paul*

^z Matt. xii. 31, 32.

^y Ps. lxxxix. 32, 33.

^a 1 Tim. i. 20.

^a 2 Cor. xii. 7.

^b 1 Cor. v. 5.

^c Digni erant in hoc seculo recipere peccatum suum, ut mundiores
 erant ab hac vitâ, mundati castigatione sibi illatâ per mortem com-
 muniem, quoniam credentes erant in Christum.—Origen, S. Aug. lib. iii.
 l. contra Parmen. et Cassian. collat. vi. c. 11.

says^d that "*many amongst them were sick, many were weak, and some were fallen asleep.*" He expresses the Divine anger against those persons in no louder accents ; which is according to the style of the New Testament, where all the great transactions of duty and reproof are generally made upon the stock of *Heaven*, and *Hell* is plainly a *reserve*, and a *period* set to the declaration of God's wrath. For God knows that the torments of Hell are so horrid, so insupportable a calamity, that He is not easy and apt to cast those souls which He hath taken so much care, and hath been at so much expence to save, into the eternal never-dying flames of Hell, lightly, for smaller sins, or after a fairly-begun repentance, and in the midst of holy desires to finish it ; but God takes such penalties and exacts such fines of us, which we may pay *salvo contentamento*, saving the main stake of all, even our *precious souls*. And therefore S. Augustine prayed to God in his penitential sorrows, "*Here, O Lord, burn and cut my flesh, that Thou mayest spare me for ever.*" I blessed Sav sacrifice mu with salt, an must be bur that is, we the state of we have com must expect the state and yet the send up a troubled clou smell to join cense of the the eternal never-ceasing now I have against whic no exception no just rea abatement. ness which is of our natur with purpos tion ; when death to secu when God s He may spa that we hav which He es and therefor smitten with God : but in judgment G mercy^f, and to be medic the rod of G of Aaron, t

^d 1 Cor. xi. 30.^e Mark^f Hab. iii. 2.

uds and leaves and almonds^c, hopes and mercies and eternal recompences in the day of restitution. This is so great a good to us, if we be well conducted in all the channels of its intention and design, that, if we had cut off the objections of the flesh, with abstractions, contempt, and separations, so as we ought to do, it were as earnestly to be prayed for as any gay blessing that crowns our cups with joy, and our heads with garlands and forgetfulness. But this was it which I said; that this may, nay that it ought to, be chosen, at least by an *after-election*: for so said *S. Paul*, *If we judge ourselves, we shall not be condemned of the Lord^b*: that is, if we judge ourselves worthy of the sickness, if we acknowledge and confess God's justice in smiting us, if we take the rod of God in our own hands, and are willing to imprint it in the flesh, *we are workers together with Godⁱ* in the affliction; and then the sickness, beginning and being managed in the virtue of repentance, and patience, and resignation, and charity, will end in peace, and par-

don, and justification, and consignation to glory. That I have spoken truth, I have brought God's Spirit speaking in Scripture for a witness. But if this be true, there are not many states of life that have advantages which can outweigh this great instrument of security to our final condition. *Moses died at the mouth of the Lord^k*, said the story; *he died with the kisses of the Lord's mouth*, (so the *Chaldee Paraphrase*;) it was the greatest act of kindness that God did to His servant *Moses*; *He kissed him, and he died*. But I have some things to observe for the better finishing this consideration.

1. All these advantages and lessening of evils in the state of sickness are only upon the stock of virtue and Religion. There is nothing can make sickness in any sense eligible, or in many senses tolerable, but only the grace of God: that only turns sickness into easiness and felicity, which also turns it into virtue. For whosoever goes about to comfort a vicious person when he lies sick upon his bed, can only discourse of

^c Numb. xvii. 8.

ⁱ 2 Cor. vi. 1.

^b 1 Cor. xi. 31.

^k Deut. xxxiv. 5.

the necessities of nature, of the unavoidableness of the suffering, of the accidental vexations and increase of torments by Impatience, of the fellowship of all the sons of *Adam*, and such other little considerations ; which indeed, if sadly reflected upon, and found to stand alone, teach him nothing but the degree of his calamity, and the evil of his condition, and teach him such a Patience, and minister to him such a comfort, which can only make him to observe decent gestures in his sickness, and to converse with his friends and standers by so as may do them comfort, and ease their funeral and civil complaints ; but do him no true advantage. For, all that may be spoken to a beast when he is crowned with hair-laces, and bound with fillets to the altar, to bleed to death to appease the anger of the Deity, and to ease the burden of his relatives. And indeed what comfort can he receive, whose sickness, as it looks back, is an effect of God's indignation and fierce vengeance ; and if it goes forward and enters into the gates of the *grave, is the beginning of a sorrow that shall never have*

an ending ? But when sickness is a messenger from a chastising Father when it first turns into degrees of innocence, and into virtues, and thence into pardon ; this is not only such a method of Divine economy and dispensation, as resolves to us to Heaven without new impositions, but rests upon the stock and cloth of nature.

2. Let it be observed that these advantages spring from sickness not in all instances of sickness, nor to all persons. Sickness is the proper scene for patience and resignation, all the passive graces of a Christian, for Faith, Hope, and for some acts of the Love of God. But *sickness is not a preparation for a penitent ; it can serve the ends of the grace of Repentance but accidentally.* Sickness may begin a repentance, continue life, and if it operate with the graces of grace ; or sickness may serve to alleviate the wrath of God, and to facilitate pardon, if all the other duties of this duty be performed in our healthful state ; that it may serve as an entrance in, or at the

out. But sickness at no
 and is a good stage to re-
 present all the substantial
 arts of this duty. 1. It
 invites to it; 2. It makes
 appear necessary; 3. It
 takes off the fancies of vani-
 ty; 4. It attempers the spi-
 rit; 5. It cures hypocrisy;
 . It tames the fumes of
 pride; 7. It is the school of
 patience; 8. And, by taking
 us from off the brisker re-
 shes of the world, it makes
 us with more gust to taste
 the things of the Spirit:
 and all this, only when God
 takes the circumstances of the
 sickness so as to consist with
 acts of reason, consideration,
 choice, and a present and
 reflecting mind; which then
 God sends, when He means
 that the sickness of the body
 should be the cure of the
 soul. But let no man so-
 ly upon it as by design,
 to trust the beginning, the
 progress, and the consum-
 mation of our piety to such
 an estate which for ever
 leaves it imperfect; and
 though to some persons it
 adds degrees, and ministers
 opportunities, and exercises
 single acts with great ad-
 vantage, *in passive graces*;
 yet it is never an entire or
 efficient instrument for the
 change of our condition

from the state of death to
 the liberty and life of the
 sons of God¹.

3. It were good if we
 would transact the affairs
 of our Souls with nobleness
 and ingenuity, and that we
 would by an early and for-
 ward Religion prevent the
 necessary arts of the Divine
 providence. It is true that
 God cures some by incision,
 by fire and torments; but
 these are ever the more ob-
 stinate and more unrelent-
 ing natures. God's provi-
 dence is not so afflictive
 and full of trouble, as that
 it hath placed sickness and
 infirmity amongst things
 simply necessary; and in
 most persons it is but a sickly
 and an effeminate virtue
 which is imprinted upon
 our spirits with fears, and
 the sorrows of a fever, or a
 peevish consumption. It is
 but a miserable remedy to
 be beholden to a sickness
 for our health: and though
 it be better to suffer the
 loss of a finger than that
 the arm and the whole body
 should putrify; yet even
 then also it is a trouble and
 an evil to lose a finger. He
 that mends with sickness,
 pares the nails of the beast
 when they have already
 torn off part of the flesh.

¹ Rom. viii. 21.

but he that would have a sickness become a clear and an entire blessing, a thing indeed to be reckoned among the good things of God and the evil things of the world, must lead an holy life, and judge himself with an early sentence, and so order the affairs of his Soul, that in the usual method of God's saving us there may be nothing left to be done, but that such virtues should be exercised which God intends to crown: and then, as when the *Athenians* upon a day of battle with longing and uncertain souls sitting in their common-hall, expecting what would be the sentence of the day, at last received a messenger who only had breath enough left him to say, "*We are conquerors,*" and so died; so shall the sick person, who hath fought a good fight and kept the faith^m, and only waits for his dissolution and his sentence, breathe forth his spirit with the accents of a conqueror, and his sickness and his death shall only make the mercy and the virtue more illustrious.

But for the sickness itself; if all the calumnies were true concerning it with which it is aspersed, yet it

is far to be preferred before the most pleasant sin, and before a great secular business and a temporal care: and some men wake as much in the foldings of the softest beds, as others on the cross: and sometimes the very weight of sorrow and the weariness of a sickness presses the spirit into slumber and the images of rest, when the intemperate or the lustful person rolls upon his uneasy thorns, and sleep is departed from his eyes. Certain it is, *some sickness is a blessing.* Indeed, blindness were a most accursed thing, if no man were ever blind but he whose eyes were pulled out with tortures or burning basins: and if sickness were always a testimony of God's anger, and a violence to a man's whole condition, then it were a huge calamity: but because God sends it to His servants, to His children, to little infants, to Apostles and Saints, with designs of mercy, to preserve their innocence, to overcome temptation, to try their virtue, to fit them for rewards; it is certain that sickness never is an evil but by our own faults; and if we will do our duty, we shall be sure to turn it into a

ng. If the sickness be
 , it may end in death,
 the greater it is, the
 r; and if it be very
 , it hath great intervals
 at: if it be between
 , we may be masters of
 and by serving the ends
 rovidence serve also the
 ctive end of human
 re, and enter into the
 ssion of everlasting
 ies.

he sum is this; He that
 aid of pain, is afraid of
 own nature; and if his
 be violent, it is a sign
 Patience is none at all;
 an impatient person is
 ready dressed for Hea-
 l. None but suffering,
 ble, and patient per-
 s, can go to Heaven:
 when God hath given
 the whole stage of our
 to exercise all the active
 ues of Religion, it is
 ssary in the state of

virtues that some portion
 and period of our lives be
 assigned to passive graces;
 for Patience, for Christian
 fortitude, for resignation or
 conformity to the Divine
 will. But as the violent
 fear of sickness makes us
 impatient, so it will make
 our death without comfort
 and without Religion: and
 we shall go off from our
 stage of actions and suffer-
 ings with an unhandsome
exit, because we were will-
 ing to receive the kindness
 of God when He expressed
 it as we listed; but we would
 not suffer Him to be kind
 and gracious to us in His
 own method, nor were will-
 ing to exercise and improve
 our virtues at the charge of
 a sharp fever, or a lingering
 consumption. *Woe be to the
 man that hath lost Patience;
 for what will he do when
 the Lord shall visit him?*

SECT. VII.

*the second Temptation proper to the state of Sickness,
 Fear of Death; with its Remedies.*

HERE is nothing which
 make sickness unsanc-
 , but the same also will
 us cause to fear Death.

If therefore we so order our
 affairs and spirits that we
 do not fear Death, our sick-
 ness may easily become our

*emineris ergò maximos dolores morte finire; parvos habere multa
 illa requietis; mediocrium non esse dominos.—Cicero.
 clus. ii. 14.*

advantage, and we can then receive counsel, and consider, and do those acts of virtue which are in that state the proper services of God; and such which men in bondage and fear are not capable of doing, or of advising how they should, when they come to the appointed days of mourning. And indeed, if men would but place their design of being happy in the nobleness, courage, and perfect resolutions of doing handsome things, and passing through our unavoidable necessities, in the contempt and despite of the things of this world, and in holy living, and the perfective desires of our natures, the longings and pursuances after Heaven, it is certain they could not be made miserable by chance and change, by sickness and death. But we are so softened and made effeminate with delicate thoughts, and meditations of ease, and brutish satisfactions, that if our death come before we have seized upon a great fortune, or enjoy the promises of the fortune-tellers, we esteem ourselves to be robbed of

our goods, to be mocked, and miserable. Hence it comes that men are impatient of the thoughts of death; hence come those arts of protraction and delaying the significations of old age: thinking to deceive the world, men cheat themselves; and by representing themselves youthful, they certainly continue their vanity, till *Proserpina* pull the peruke from their heads. We cannot deceive God and nature: for a coffin is a coffin, though it be covered with a pompous veil; and the minutes of our time strike on, and are counted by Angels, till the period comes which must cause the passing-bell to give warning to all the neighbours that thou art dead, and they must be so: and nothing can excuse or retard this. And if our Death could be put off a little longer, what advantage can it be in thy accounts of nature or felicity? They that 300 years ago died unwillingly, and stopped death two days, or stayed it a week, what is their gain? where is that week? And poor-

P *Mentiris juvenem tinctis, Lentine, capillis;
 Tam subito corvus, qui modò cygnus eras.
 Non omnes fallis, scit te Proserpina canum;
 Personam capiti detrahet illa tuo.*—*Martial, l. iii. Ep. 43.*

and men use arts of prudence, and make their condition pitiable, but their condition contemptible; beseeke the poor sinners at the flood; the waters thrust them out of their rooms, then they crept under the roof, having lastingly a day longer, and they knew not how to drown: some crept upon the top-branch of a tree, some climbed up to a gallows, and stayed (it may be) three days longer: but at while they endured more torment than death; they lived with amazement, were distracted with the thought of mankind, and the fear of an universal de-

dies against the Fear of Death, by way of Consideration.

God having in this manner placed us in a sea, troubled the sea with a continual storm, hath opened the Church for a

ship, and *Religion* to be the stern: but there is no haven or port but *Death*. Death is that harbour whither God hath designed every one, that there he may find rest from the troubles of the world. How many of the noblest *Romans* have taken Death for a sanctuary, and have esteemed it less than shame or a mean dishonour? and *Cæsar* was cruel to *Domitius*, captain of *Corfinium*, when he had taken the town from him, that he refused to sign his petition of death. Death would have hid his head with honour, but that cruel mercy reserved him to the shame of surviving his disgrace. The Holy Scripture, giving an account of the reasons of the Divine providence taking godly men from this world, and shutting them up in a hasty grave, says, that they are taken from the evils to come: and concerning ourselves it is certain, if we had ten years agoⁿ taken

ai. lvi. 1.

that is, before having witnessed the martyrdom of Charles the first in A.D. 1649, and suffered all the attendant evils in Church and

The 'Holy Dying' was not published until October, 1651; and probably in 1642, nine years before, that Dr. Jeremy Taylor 'for burning and loyalty was driven' from his living of Uppingham in Northamptonshire, 'his house plundered, his estate seized, and his family cast out of doors.' (See the 'Epistle Dedicatory' at the beginning of

seizure of our portion of dust, Death had not taken us from good things, but from infinite evils, such which the sun hath seldom seen. Did not *Priamus* weep oftener than *Troilus*? and happy had he been, if he had died when his sons were living, and his kingdom safe, and houses full, and his city unburnt. It was a long life that made him miserable, and an early death only could have secured his fortune. And it hath happened many times, that persons of a fair life and a clear reputation, of a good fortune and an honourable name, have been tempted in their age to folly and vanity, have fallen under the disgrace of dotage, or into an unfortunate marriage, or have besotted themselves with drinking, or outlived their fortunes, or become tedious to their friends, or are afflicted with lingering and vexatious diseases, or lived to see their excellent parts buried, and cannot understand the wise discourses and productions of their younger years. In all these cases, and infinite more, do not all the world say that it had been better

this man had died sooner! But so have I known passionate women to shriek aloud when their nearest relatives were dying, and that horrid shriek hath stayed the spirit of the man a while to wonder at the folly, and represent the inconvenience; and the dying person hath lived one day longer full of pain, amazed with an undeterminate spirit, distorted with convulsions, and only come again to act one scene more of a new calamity, and to die with less decency. So also do very many men; with passion and a troubled interest they strive to continue their life longer; and it may be they escape this sickness, and live to fall into a disgrace; they escape the storm, and fall into the hands of pirates, and instead of dying with liberty, they live like slaves, miserable and despised, servants to a little time, and sottish admirers of the breath of their own lungs. *Paulus Emilius* did handsomely reprove the cowardice of the King of *Macedon*, who begged of him for pity's sake and humanity, that, having conquered him and

taken his kingdom from him, he would be content with that, and not lead him in triumph a prisoner to Rome. *Emilius* told him, he need not be beholden to him for that; himself might prevent that in despite of him. But the timorous king must not die. But certainly every wise man will easily believe that it had been better the *Macedonian* Kings should have died in battle, than protract their life so long, till some of them came to be scriveners and joiners at *Rome*: or that the tyrant of *Sicily* better had perished in the *Adriatic*, than to be wafted to *Corinth* safely, and there turn schoolmaster. It is a sad calamity, that the fear of Death shall so imbecil man's courage and understanding, that he dares not suffer the remedy of all his calamities; but that he lives to say as *Liberius* did, *I have lived this one day longer than I should*. Either therefore let us be willing to die when God calls, or let us never more complain of the calamities of our life which we feel so sharp and numerous. And when God sends His Angel to us with

a scroll of death, let us look on it as an act of mercy, to prevent many sins and many calamities of a longer life, and lay our heads down softly, and go to sleep without wrangling like babies and froward children. *For a man (at least) gets this by death, that his calamities are not immortal*."

But I do not only consider Death by the advantages of comparison; but if we look on it in itself, it is no such formidable thing, if we view it on both sides and handle it, and consider all its appendages.

2. *It is necessary, and therefore not intolerable*: and nothing is to be esteemed evil, which God and nature have fixed with eternal sanctions. It is a law of God, it is a punishment of our sins, and it is the constitution of our nature. Two differing substances were joined together with the breath of God, and when that breath is taken away they part asunder, and return to their several principles; the Soul to God our Father, the body to the earth our mother: and what in all this is evil? Surely

* *Hoc homo morte lucratur, nè malum esset immortale.*—Nuz.

nothing[†], but that we are men ; nothing, but that we were not born immortal : but by declining this change with great passion, or receiving it with a huge natural fear, we accuse the Divine Providence of tyranny, and exclaim against our natural constitution, and are discontent that we are men.

3. *It is a thing that is no great matter in itself* ; if we consider that we die daily, that it meets us in every accident, that every creature carries a dart along with it and can kill us. And therefore when *Lysimachus* threatened *Theodorus* to kill him, he told him that was no great matter to do, and he could do no more than the *cantharides* could ; a little fly could do as much.

4. It is a thing that every one suffers, even persons of the lowest resolution, of the meanest virtue, of no breeding, of no discourse. Take away but the pomps of death, the disguises and solemn bugbears, the tinsel, and the actings by candle-light, and proper and phantastic ceremonies, the minstrels and the noise-makers,

the women and the era, the swoonings and shriekings, the nurse the physicians, the room and the minister kindred and the wait and then to die is ready, and quitted from troublesome circumstances. It is the same ha thing that a poor slave suffered yesterday, maid-servant to-day at the same time in you die, in that very a thousand creature with you, some wise and many fools ; as wisdom of the first w quit him, and the latter does not him unable to die.

5. Of all the evils world which are regarded with an evil character. Death is the most in of its accusation. For it is present, it hurts the body ; and when it is sent, it is indeed terrible to some, but the trouble owing to our fears, the affrighting and taken object : and this, if it were an evil so transient, that it like the instant or discerned portion of the

[†] *Concretum fuit, discretum est, rediitque unde venerat, te sum, spiritus sursum. Quid ex his omnibus iniquum est? Epichar.*

sent time ; and *either it is past, or it is not yet* ; for just when it is, no man hath reason to complain of so insensible, so sudden, so undiscerned a change.

6. It is so harmless a thing, that no good man was ever thought the more miserable for dying, but much the happier. When men saw graves of *Calatinus*, of the *Servilii*, the *Scipios*, the *Metelli*, did ever any man among the wisest *Romans* think them unhappy ? and when *S. Paul* fell under the sword of *Nero*, and *S. Peter* died upon the cross, and *S. Stephen* from an heap of stones was carried into an easier grave, they that made great lamentation over them ^u wept for their own interest, and after the manner of men ; but the Martyrs were accounted happy, and their days kept solemnly, and their memories preserved in never-dying honours. When *S. Hilary*, bishop of *Poitiers* in *France*, went into the east to reprove the *Arian* heresy, he heard that a young noble gentleman treated with his daughter *Abra* for marriage. The bishop wrote to his daughter that she should not engage

her promise, nor do countenance to that request, because he had provided for her a husband fair, rich, wise, and noble, far beyond her present offer. The event of which was this : she obeyed : and when her father returned from his eastern triumph to his western charge, he prayed to God that his daughter might die quickly : and God heard his prayers, and Christ took her into his bosom, entertaining her with antepasts and caresses of holy love, till the day of the marriage-supper of the Lamb shall come^x. But when the bishop's wife observed this event, and understood of the good man her husband what was done, and why ; she never let him alone till he obtained the same favour for her : and she also at the prayers of *S. Hilary* went into a more early grave and a bed of joys.

7. It is a sottish and an unlearned thing to reckon the time of our life, as it is short or long, to be good or evil fortune ; life in itself being neither good nor bad but just as we make it, and therefore so is Death.

8. But when we consider Death is not only better

^u *Acts viii. 2.*

^x *Rev. xix. 7, 9.*

than a miserable life, not only an easy and innocent thing in itself, but also that it is a state of advantage, we shall have reason not to double the sharpnesses of our sickness by our fear of Death. Certain it is, Death hath some good upon its proper stock; *praise*, and a *fair memory*, a *reverence* and *Religion* toward them so great, that it is counted dishonest to speak evil of the dead; then they rest in

peace, and are quiet in their labours², and assigned to immortality. *Abraham* and *Biton*, *Terah* and *Agamedes*, had death sent them a ward; to the former for their piety to their father, to the latter for building a temple. To this, arguments will be adduced which relate the advantage of the state of sepulchre and resurrection.

SECT. VIII.

Remedies against fear of Death, by way of exercise.

1. *He that would willingly be fearless of Death, must learn to despise the world; he must neither love any thing passionately, nor be proud of any circumstance of his life. O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, to a man that hath nothing to vex him, and that hath prosperity in all things; yea unto him that is yet able to receive meat!* said the son of *Sirach*^a. But the parts of this exercise help each other. If a man be not

incorporated in all things to the things of the world, he will less be divorced from them at supervening death; because he must part with them all in death, reasonable he should not be so passionate for so transitory and transient interests. If any man thinks himself for being richer than some person, or stronger or wiser than his neighbours, he must remember that what he has will decline into weakness and dishonour; he

^a Rev. xiv. 13.

^b Eccles. xlii.

lasting and com-
 will make Death
 and more unwel-
 because it comes to
 from his confi-
 and pleasures, mak-
 beauty equal to
 lies that have slept
 years in charnel-
 and their strength
 stubborn as the
 of an infant, and
 wisdom such which
 looked for in the
 were all things are
 n.

*that would not Fear
 must strengthen his
 with the proper in-
 its of Christian for-
 All men are resolved
 his; that to bear
 nestly and tempe-
 nd to die willingly
 ly, is the duty of a
 d a valiant man:
 that are not so are
 and fools, and cow-
 all men praise the
 and honest; and
 ch the very heathen
 in their noblest ex-
 is especially Pa-
 d Contempt of death.
 leates endured tor-
 rather than discover
 ids, or betray them
 unger of the tyrant:
 znus the barbarous
 earned Indian will-
 fered himself to be*

burnt alive: and all the
 women did so, to do honour
 to their husbands' funeral,
 and to represent and prove
 their affections great to
 their lords. The Religion
 of a Christian does more
 command fortitude than
 ever did any institution;
 for we are commanded to be
 willing to die for Christ, to
 die for the brethren, to die
 rather than to give offence
 or scandal: the effect of
 which is this, That he that
 is instructed to do the neces-
 sary parts of his duty, is by
 the same instrument forti-
 fied against death: as he
 that does his duty need not
 fear Death, so neither shall
 he; the parts of his duty
 are parts of his security. It
 is certainly a great baseness
 and pusillanimity of spirit
 that makes Death terrible,
 and extremely to be avoided.

3. *Christian Prudence* is
 a great security against the
 fear of Death. For if we
 be afraid of Death, it is
 but reasonable to use all
 spiritual arts to take off the
 apprehension of the evil;
 but therefore we ought to
 remove our fear, because
 fear gives to Death wings,
 and spurs, and darts. Death
 hastens to a fearful man:
 if therefore you would make
 Death harmless and slow,

to throw off fear is the way to do it; and prayer is the way to do that. If therefore you be afraid of Death, consider you will have less need to fear it, by how much the less you do fear it: and so cure your direct fear by a reflex act of prudence and consideration. *Fannius* had not died so soon, if he had not feared death^b: and when *Cneius Carbo* begged the respite of a little time for a base employment of the soldiers of *Pompey*, he got nothing, but that the baseness of his fear dishonoured the dignity of his third consulship; and he chose to die in a place where none but his meanest servants should have seen him. I remember a story of the wrestler *Polydamas*, that, running into a cave to avoid the storm, the water at last swelled so high, that it began to press that hollowness to a ruin: which when his fellows espied, they chose to enter into the common fate of all men, and went abroad: but *Polydamas* thought by his strength to support the earth, till its intolerable weight crushed him into flatness and a grave. Many men run for a shelter to a place, and

they only find a respite of their fears by feeing the worst of evils: Fear finds no sanctuary from the worst of sufferance, they that fly from it are exposed to the rage and fury of the victor, who, if they face him, were as well dispense with laws of life as to take them, for the worst can but die, but now even at the best they live shakingly or die timorously. Fear is the greatest security, it does most commends guard the man, but rescues the condition from an intolerable evil.

4. If thou wilt be free of death, endeavor to be in love with the felicity of Saints and Angels, once persuaded to that there is a condition of living better than this, there are creatures more noble than we; that there is a country more than ours; that the inhabitants know more a better, and are in more rest and desire: so learn to value it, so learn to purchase it. Death cannot be a terrible thing, which lets so much joy and

^b *Hostem cum fugeret, se Fannius ipse peremit.*—M.

felicity. And indeed who would not think his condition mended, if he passed from conversing with dull mortals, with ignorant and foolish persons, with tyrants and enemies of learning, to converse with *Homer* and *Plato*, with *Socrates* and *Cicero*, with *Plutarch* and *Fabrizius*? So the heathens speculated; but we consider higher. The *dead that die in the Lord* shall converse with *S. Paul*, and all the College of the Apostles, and all the Saints and Martyrs, with all the good men whose memory we preserve in honour, with excellent kings and holy bishops, and with the great Shepherd and Bishop of our souls^c, *Jesus Christ*, and with God Himself. For *Christ died for us, that whether we wake or sleep, we might live together with Him*^d. Then we shall be free from lust and envy, from fear and rage, from covetousness and sorrow, from tears and cowardice: and these indeed properly are the only evils that are contrary to felicity and wisdom. Then we shall see strange things, and know new propositions, and all things in another manner, and to higher purposes.

^c 2 Pet. ii. 25.

^d 1 Thess. v. 10.

^e Matth. xiv. 28, 29.

Cleombrotus was so taken with this speculation, that, having learned from *Plato's Phædon* the Soul's abode, he had not patience to stay nature's dull leisure, but leapt from a wall to his portion of immortality. And when *Pomponius Atticus* resolved to die by famine, to ease the great pains of his gout, in the abstinence of two days he found his foot at ease: but when he began to feel the pleasures of an approaching death, and the delicacies of that ease he was to inherit below, he would not withdraw his foot, but went on and finished his death: and so did *Cleanthes*. And every wise man will despise the little evils of that state which indeed is the daughter of Fear, but the mother of Rest, and Peace, and Felicity.

5. If God should say to us, Cast thyself into the sea (as Christ did to *S. Peter*^e, or as God concerning *Jonas*), I have provided for thee a dolphin, or a whale, or a port, a safety or a deliverance, security or a reward; were we not incredulous and pusillanimous persons if we should tremble to put such a felicity

into act, and ourselves into possession? The very duty of resignation and the love of our own interest are good antidotes against fear. In forty or fifty years we find evils enough, and arguments enough to make us weary of this life: and to a good man there are very many more reasons to be afraid of life than Death, this having in it less of evil and more of advantage. And it was a rare wish of that *Roman*, that Death might come only to wise and excellent persons, and not to fools and cowards; that it might not be a sanctuary for the timorous, but the reward of the virtuous: and indeed they only can make advantage of it.

6. Make no excuses to make thy desires of life seem reasonable; neither cover thy fear with pretences, but suppress it rather with arts of severity and ingenuity. Some are not willing to submit to God's sentence and arrest of death, till they have finished such a design, or made an end of the last paragraph of their book, or raised such portions for their children, or preached so many sermons, or built their

house, or planted their orchard, or ordered their estate with such advantages. It is well for the modesty of these men that the excuse is ready; but if it were not, it is certain they would search one out: for an idle man is never ready to die, and is glad of any excuse; and a busied man hath always something unfinished, and he is ready for every thing but death. And I remember that *Petronius* brings in *Eumolpus* composing verses in a desperate storm; and, being called upon to shift for himself when the ship dashed upon the rock, crying out to let him alone till he had trimmed and finished his verse, which was lame in the hinder leg: the man either had too strong a desire to end his verse, or too great a desire not to end his life. But we must know God's times are not to be measured by our circumstances; and what I value, God regards not: or if it be valuable in the accounts of men, yet God will supply it with other contingencies of His Providence: and if *Euphroditus* had died when he had his great sickness

† *Mors, utinam pavidos vitâ subducere nolle,*
Sed virtus te sola daret.—*Lucan.*

Paul speaks of *s*, God would have secured the work of the Gospel without him; and He could have spared *Phaphroditus* as well as *Stephen*, and *S. Peter* as well as *S. James*. Say no more; but, when God calls, lay aside thy papers, and first dress thy Soul, and then dress thy hearse.

Blindness is odious, and widowhood is sad, and destitution is without comfort, and persecution is full of trouble, and famine is intolerable, and tears are the sad ease of a sadder heart; but these are evils of our life, not of our Death. For *he dead that die in the Lord* are so far from wanting the commodities of this life, that they do not want life itself.

After all this, I do not say it is a sin to be afraid of Death: we find the bold-est spirit that discourses of it with confidence, and dares undertake a danger as big as Death, yet doth shrink at the horror of it, when it comes dressed in its proper circumstances. And *Brutus*, who was as bold a Roman to undertake a noble action as any was since they first reckoned by consuls, yet when *Furius* came to cut his throat after his defeat

by *Anthony*, he ran from it like a girl, and, being admonished to die constantly, *he swore by his life*, that he would shortly endure Death. But what do I speak of such imperfect persons? Our Blessed Lord was pleased to legitimate fear to us by His agony and prayers in the garden. It is not a sin to be afraid, but it is a great felicity to be without fear; which felicity our dearest Saviour refused to have, because it was agreeable to His purposes to suffer any thing that was contrary to felicity, every thing but Sin. But when men will *by all means avoid death*, they are like those who *at any hand* resolve to be rich: the case may happen in which they will blaspheme, and dishonour providence, or do a base action, or *curse God and die*^h: but in all cases they die miserable and ensnared, and in no case do they die the less for it. Nature hath left the key of the churchyard, and custom hath brought cemeteries and charnel-houses into cities and churches, places most frequented, that we might not carry ourselves strangely in so certain, so expected, so ordinary, so

^a Phil. ii. 27.

^h Job ii. 9.

Who did not scorn to look upon *Xerxes* when he caused 300 stripes to be given to the sea, and sent a chartel of defiance again the mountain *Athos*? Who did not scorn the proud vanity of *Cyrus*, when he took so goodly a revenge upon the river *Cydnus* for his hard passage over it? or did not deride or pity the *Thracians*, for shooting arrows against heaven when it thunders? To be angry with God, to quarrel with the Divine providence, by repining against an unalterable, a natural, an easy sentence, is an argument of a huge folly, and the parent of a great trou-

better than dreams, less *virtue be noth words, as a grove is of trees*; if they be phantasms of hypocritical persons, and upon the interest and their persuasion purposes; then the reason but that we really desire death, count it among the things of God, and and laborious felicitous man. *S. Paul* understood it well, when he *desired dissolved*¹: he well knew his own advantage and pursued them accordingly. But it is that he that is a

SECT. IX.

General Rules and Exercises whereby our Sickness may become safe and sanctified.

1. *Take care that the Cause of thy Sickness be such as may not sour it in the principal and original causes of it.* It is a sad calamity to pass into the house of mourning through the gates of intemperance, by a drunken meeting; of the surfeits of a loathed and luxurious table: for then a man suffers the pain of his own folly, and he is like a fool smarting under the whip which his own viciousness twisted for his back; then a man pays the price of his sin, and hath a pure and an unmingled sorrow in his suffering; and it cannot be alleviated by any circumstances, for the whole affair is a mere process of death and sorrow. Sin is in the head, sickness is in the body, and death and an eternity of pains in the tail; and nothing can make this condition tolerable, unless the miracles of the Divine mercy will be pleased to exchange the external anger for the temporal. True it is, that in all sufferings

the cause of it makes it noble or ignoble, honour or shame, tolerable or intolerable. For when patience is assaulted by a ruder violence, by a blow from Heaven or earth, from a gracious God or an unjust man, patience looks forth to the doors which way she may escape? and if innocence or a cause of Religion keep the first entrance, then, whether she escapes at the gates of life or Death, there is a good to be received, greater than the evils of a sickness^m: but if Sin thrust in that sickness, and that hell stands at the door, then patience turns into fury, and, seeing it impossible to go forth with safety, rolls up and down with a circular and infinite revolution, makes its motion not from, but upon, its own centre; it doubles the pain, and increases the sorrow, till by its weight it breaks the spirit, and bursts into the agonies of infinite and eternal ages. If we had seen S. Polycarp burning to

^m = 1 Pet. ii. 19; Heb. xi. 35; Matt. v. 11.

death, or S. *Laurence* roasted upon his gridiron, or S. *Ignatius* exposed to lions, or S. *Sebastian* pierced with arrows, or S. *Attalus* carried about the theatre with scorn unto his death for the cause of *Jesus*, for Religion, for God and a holy conscience; we should have been in love with flames, and have thought the gridiron fairer than the *spondæ*, the ribs of a marital bed, and we should have chosen to converse with those beasts, rather than those men that brought those beasts forth, and estimated the arrows to be the rays of light brighter than the moon, and that disgrace and mistaken pageantry were a solemnity richer and more magnificent than *Mordecai's* procession upon the king's horse, and in the robes of majesty: for so did these holy men account them: they kissed their stakes, and hugged their deaths, and ran violently to torments, and counted whippings and secular disgraces to be the enamel of their persons, and the ointment of their heads, and the embalming their names, and securing them for im-

mortality. But *Janus* torn in pieces, or *Nero* creeping timorously to death, when he is demned to die; to see and trembling, anguish, sorrow, and to observe the and intolerable *Herod* and *Demetrius* tell and demand causes of patience to pursue the causes of the and it is sin only the cup bitter. When men take measure up the took in, and so do again taste turned into choler and temperance^a, to its punishment so, that shame of face, and sorrow of darkness upon and we scarce person that is in cution for murder, treason, but who serves it, and man is concerned he should die brought the sin of shame, if we the rewards of deeds, we must

^a *Hi quicquid biberint vomitu remetientur tristes regurgitantes.*—*Seneca*.

selves ; that is, we are fallen into an evil condition, and are the sacrifice of the Divine justice. But if we live holy lives, and if we enter well in, we are sure to pass on safe, and to go forth with advantage, *if we list ourselves.*

2. To this relates, that *we should not counterfeit Sickness* : for he that is to be careful of his passage into a sickness, will think himself concerned that he fall not into it through a trap door : for so it hath sometimes happened, that such counterfeiting to light and evil purposes hath ended in a real sufferance. *Appian* tells of a Roman Gentleman, who to escape the proscription of the *Triumvirate* fled, and to secure his privacy counterfeited himself blind on one eye, and wore a plaster upon it, till, beginning to be free from the malice of the three prevailing princes, he opened his hood, but could not open his eye, but for ever lost the use of it, and with his eye paid for his liberty and hypocrisy. And *Cælius* counterfeited the gout, and all its circumstances and pains,

its dressings and arts of remedy, and complaint, till at last the gout really entered and spoiled the pageantry. His arts of dissimulation were so witty^o, that they put life and motion into the very image of the disease ; he made the very picture to sigh and groan.

It is easy to tell upon the interest of what virtue such counterfeiting is to be re-proved. But it will be harder to snatch the politics of the world from following that which they call a canonized and authentic precedent ; and *David's* counterfeiting himself mad before the *King of Gath*^p, to save his life and liberty, will be sufficient to entice men to serve an end upon the stock and charges of so small an irregularity, not in the matter of manners, but in the rules and decencies of natural or civil deportment. I cannot certainly tell what degrees of excuse *David's* action might put on. This only ; besides his present necessity, the laws whose coercive or direct power *David* lived under had less of severity and more of liberty, and towards

^o *Tantum cura potest et ars doloris : Desiit fingere Cælius podagram.*—*Mart.* l. vii. ep. 38.

^p *1 Sam.* xxi. 12, 13.

enemies had so little of restraint and so great a power, that what amongst them was a direct sin, if used to their brethren the sons of *Jacob*, was lawful and permitted to be acted against enemies. To which also I add this general caution; that the actions of holy persons in Scripture are not always good precedents to us Christians, who are to walk by a rule and a greater strictness, with more simplicity and heartiness of pursuit. And amongst them, sanctity and holy living did in very many of its instances increase in new particulars of duty; and the Prophets reprov'd many things which the Law forbade not; and taught many duties which *Moses* prescribed not; and as the time of Christ's approach came, so the Sermons and Revelations too were more Evangelical and like the patterns which were fully to be exhibited by the Son of God. Amongst which it is certain that *Christian simplicity* and *godly sincerity*^a is to be accounted: *and counterfeiting of sickness is a huge enemy to this: *it is an upbraiding the Divine Providence, *a *jesting with fire*, *a playing

with a thunder-bolt, *a making the decrees of God to serve the vicious or secular ends of men; *it is a tempting of a judgment, *a false accusation of God, *a forestalling and antedating His anger; *it is a cozening of men by making God a party in the fraud: and therefore if the cozenage returns upon the man's own head, he enters like a fox into his sickness, and perceives himself caught in a trap, or earthed in the intolerable dangers of the grave.

3. Although we must be infinitely careful to prevent it, that sin does not thrust us into a sickness; yet when we are in the house of sorrow, we should do well to take physic against sin, and suppose that it is the cause of the evil; if not by way of natural causality and proper effect, yet by a moral influence, and by a just demerit. We can easily see when a man hath got a surfeit; intemperance is as plain as the handwriting upon the wall, and easier to be read; but covetousness may cause a fever as well as drunkenness, and pride can produce a falling sickness as well as long

washings and dilutions of the brain, and intemperate lust: and we find it recorded in Scripture, that the contemptuous and unprepared manner of receiving of the Holy Sacraments caused sickness and death^r; and *Sacrilege* and *Vow-breach* in *Ananias* and *Sapphira*^s, made them to descend quick into their graves.

Therefore when sickness is upon us, let us cast about, and, if we can, let us find out the cause of God's displeasure, that, it being removed, we may return into the health and securities of God's loving-kindness. Thus in the three years famine *David* enquired of the Lord what was the matter: and God answered, *It is for Saul and his bloody house*^t: and then *David* expiated the guilt, and the people were full again of food and blessing. And when *Israel* was smitten by the *Amorites*, *Joshua* cast about, and found out the accursed thing, and cast it out; and the people after that fought prosperously. And what God in that case said to *Joshua*, He will also verify to us; *I will not be with you any more, unless you destroy the accursed*

thing from among you^u.

But in pursuance of this we are to observe, that, although in case of loud and clamorous sins the discovery is easy, and the remedy not difficult; yet, because Christianity is a nice thing, and Religion is as pure as the sun, and the Soul of man is apt to be troubled from more principles than the intricate and curiously-composed body in its innumerable parts, it will often happen that if we go to enquire into the particular, we shall never find it out; and we may suspect drunkenness, when it may be also a morose delectation in unclean thoughts, or covetousness, or oppression, or a crafty invasion of my neighbour's rights, or my want of charity, or my judging unjustly in my own cause, or my censuring my neighbours, or a secret pride, or a base hypocrisy, or the pursuance of little ends with violence and passion, that may have procured the present messenger of death. Therefore ask no more after any one, but heartily endeavour to reform all: *sin no more, lest a worse thing happen*: for a single search or accusation may be the de-

^r 1 Cor. xi. 29, 30. ^s Acts v. 1—10.

^t 2 Sam. xxi. 1. ^u Josh. vii. 12.

sign of an imperfect repentance; but no man does heartily return to God, but he that decrees against every irregularity; and then only we can be restored to health or life, when we have taken away the causes of sickness and a cursed death.

4. He that means to have his Sickness turn into safety and life, into health and virtue, must *make Religion the employment of his sickness, and prayer the employment of his Religion*. For there are certain *compendiums* or *abbreviations* and shortenings of Religion, fitted to several states. They that first gave up their names to Christ, and that turned from Paganism to Christianity, had an abbreviation fitted for them: they were to renounce their false worshippings, and give up their belief, and vow their obedience unto Christ; and in the very profession of this they were forgiven in Baptism. For God hastens to snatch them from the power of the devil, and therefore shortens the passage, and secures the estate. In the case of poverty, God hath reduced this duty of *man* to an abbreviation of those few graces which

they can exercise; such as are patience, contentedness, truth, and diligence; and the rest He accepts in good will, and the charities of the Soul, in Prayers, and the actions of a cheap Religion. And to most men *Charity* is also an *abbreviation*. And as the love of God shortens the way to the purchase of all virtues; so the expression of this to the poor goes a huge way in the requisites and towards the consummation of an excellent Religion. And *Martyrdom* is another abbreviation: and so is every act of an excellent and heroic virtue. But when we are fallen into the state of sickness, and that our understanding is weak and troubled, our bodies sick and useless, our passions turned into fear, and the whole state into suffering, God in compliance with man's infirmity hath also turned our Religion into such a duty which a sick man can do most passionately, and a sad man and a timorous can perform effectually, and a dying man can do to many purposes of pardon and mercy; and that is, *Prayer*. For although a sick man is bound to do many acts of virtue of sever-

ral kinds, yet the most of them are to be done *in the way of Prayer*. Prayer is not only the Religion that is proper to a sick man's condition, but is the manner of doing other graces which is then left, and in his power. For thus the sick man is to do his repentance and his mortifications, his temperance and his chastity, by a fiction of imagination bringing the offers of the virtue to the spirit, and making an action of election: and so our Prayers are a direct act of chastity, when they are made in the matter of that Grace; just as repentance for our cruelty is an act of the grace of *mercy*; and repentance for uncleanness is an act of *chastity*, is a means of its purchase, an act in order to the habit. And though such acts of virtue which are only *in the way of Prayer* are ineffective to the entire purchase, and of themselves cannot change the vice into virtue; yet they are good renewings of the grace, and proper exercise of a habit already gotten.

The purpose of this discourse is, to represent the *excellency of Prayer*, and *its proper advantages* which

it hath in the time of sickness. For, besides that it moves God to pity, piercing the clouds and making the heavens like a pricked eye to weep over us and refresh us with showers of pity; it also doth the work of the Soul, and expresses the virtue of his whole life *in effigy*, in pictures and lively representments, so preparing it for a never-ceasing crown, by renewing the actions in the continuation of a never-ceasing, a never-hindered affection. Prayer speaks to God, when the tongue is stiffened with the approachings of death: Prayer can dwell in the heart, and be signified by the hand or eye, by a thought or a groan. Prayer of all the actions of religion is the last alive, and it serves God without circumstances, and exercises material graces by abstraction from matter, and separation, and makes them to be spiritual; and therefore best dresses our bodies for *funeral* or *recovery*, for the *mercies of restitution* or the *mercies of the grave*.

5. In every sickness, whether it will or will not be so in nature and in the event, yet in thy spirit and preparations resolve upon

it, and treat thyself accordingly, as if it were a *sickness unto death*. For many men support their unequal courages by flattery and false hopes; and because sicker men have recovered, believe that they shall do so; but therefore they neglect to adorn their Souls, or set their house in order: besides the temporal inconveniences that often happen by such persuasions, and putting off the evil day, such as are, *dying intestate, leaving estates entangled, and some relatives unprovided for*; they suffer infinitely in the interest and affairs of their Soul: they die carelessly and surprised; their burdens on, and their scruples unremoved, and their cases of conscience not determined; and, like a sheep, without any care taken concerning their precious Souls. Some men will never believe that a villain will betray them, though they receive often advices from suspicious persons and likely accidents, till they are entered into the snare; and then they believe it when they feel it, and when they cannot return: but so the treason entered, and the *man was betrayed by his own folly, placing the snare*

in the regions and advantages of opportunity. evil looks like *boldness* a *confident spirit*, but the greatest timorour and cowardice in the world. They are so fearful to that they dare not upon it as possible, think that the making will is a mortal sign, sending for a spiritual an irrecoverable disease and they are so afraid they should think and believe *now they must* that they will not take that it may not be *ev* *case they should*. So the eastern slaves wine, and wrapt their in a veil, that they die without sense or and wink hard that might sleep the easier pursuance of this rule man consider, that w ever must be done in ness ought to be do health; only let him serve that his sickness good monitor, chastis neglect of duty, and him to live as he should; and then all *solemnities and dre* *for death* are nothing but the part of a *rel* *life*, which he ought to exercised all his days if those circumstances

fright him, let him please his fancy by this truth, that when he does but begin to recover. But it will be a hugely if he shall think that confession of his sins will kill him, or receiving the Holy Sacrament will hasten his agony, or the priest shall undo all the hopeful language and promises of a physician. *Assure thyself, thou canst not die the sooner; but by such addresses thou mayest die much the better.*

6. *Let the sick person be infinitely careful that he do not fall into a state of death upon a new account: that at no hand commit a desperate sin, or retain any affection to the old; for in such cases he falls into the evils of a surprise, and the error of a sudden death: for a sudden death is but a sudden joy, if it takes a man in the state and exercises of virtue: and it is only then an evil, when it finds a man unready. They are sad departures, when *Gillinius, Cornelius Gallus* a Prætor, *Lewis* the son of *Gonzaga* Duke of *Manz*, *Ladislau*s King of *Naples*, *Speusippus*, *Giachetius* of *Geneva*, and one of the *apes*, died in the forbidden embraces of abused women;*

or if *Job* had cursed God and so died; or when a man sits down in despair, and in the accusation and calumny of the Divine mercy: they make their night sad, and stormy, and eternal. When *Herod* began to sink with the shameful torment of his bowels, and felt the grave open under him, he imprisoned the nobles of his kingdom, and commanded his sister that they should be a sacrifice to his departing ghost. This was an egress fit only for such persons who meant to dwell with Devils to eternal ages: and that man is hugely in love with sin, who cannot forbear in the week of the Assizes, and when himself stood at the bar of scrutiny, and prepared for his final, never-to-be-reversed sentence. He dies suddenly to the worse sense and event of sudden death, who so manages his sickness, that even that state shall not be innocent, but that he is surprised in the guilt of a new account. It is a sign of a reprobate spirit, and an habitual, prevailing, ruling sin, which exacts obedience when the judgment looks him in the face. At least go to God with the innocence and fair

deportment of thy person in the last scene of thy life, that when thy Soul breaks into the state of separation, it may carry the relishes of religion and sobriety to the places of its abode and sentence*.

7. When these things are taken care for, let the sick man so order his affairs, that he have but very little conversation with the world, but wholly (as he can) attend to Religion, and antedate his conversation in Heaven, always having intercourse with God, and still

conversing with *Jesus*, kissing Him, admiring His goodness, His mercy, and Him with Faith, and His blood: purpose it were in all circumstances (verable) that the of the Passion of read or discourse at length, or in cording to the st four Gospels. E things let *his society* be as little as is possible.

* *W*hoso him bethoft
 Inwardly and oft
 How hard it were to flit
 From bed unto the pit,
 From pit unto pain
 That nere shall cease again,
 He would not do one sin
 All the world to win.

Inscript. marmori in Eccles. paroch. de Feversham in agro



CHAP. IV.

OF THE PRACTICE OF THE GRACES PROPER TO THE STATE
OF SICKNESS, WHICH A SICK MAN MAY PRACTISE ALONE.

SECT. I.

Of the Practice of Patience.

Now we suppose the man entering upon his scene of sorrows and *passive graces*. It may be he went yesterday to a wedding, merry and brisk, and there he felt his sentence, that he must return home and die, (for men very commonly enter into the snare *singing*, and consider not whither their fate leads them;) nor feared that then the Angel was to strike his stroke, till his knees kissed the earth and his head trembled with the weight of the rod which God put into the hand of an exterminating Angel. But, whatsoever the ingress was, when the man feels his blood boil, or his bones weary, or his flesh diseased with a load of a dispersed and disordered humour, or his head to ache or his faculties discomposed; then he must consider, that all those discourses he hath heard concerning patience and resignation, and conformity to Christ's sufferings, and the melancholic lectures of the Cross, must all of them now be reduced to practice, and pass from an ineffective contemplation to such an exercise as will really try whether we were true disciples of the Cross, or only believed the doctrines of Religion when

we were at ease, and that they never passed through the ear to the heart, and dwelt not in our spirits. But every man should consider God does nothing in vain; that He would not to no purpose send us preachers, and give us rules, and furnish us with discourse, and lend us books, and provide sermons, and make examples, and promise His Spirit, and describe the blessedness of holy sufferings, and prepare us with daily alarms, if He did not really purpose to order our affairs so that we should need all this, and use it all. There were no such thing as the grace of Patience, if we were not to feel a sickness, or enter into a state of sufferings: whither when we are entered, we are to practice by the following Rules.

The Practice and Acts of Patience, by way of Rule.

I. At the first address and presence of Sickness *stand still and arrest thy spirit*, that it may without amazement or affright consider that this was that thou lookedst for, and wert always certain should happen, and that now thou art *to enter into the actions of*

a new Religion, the agony of a strange constitution; but at no hand suffer thy spirits to be dispersed with fear or wildness of thought, but stay their looseness and dispersion by a serious consideration of the present and future employment. For so doth the *Libyan* lion, spying the fierce huntsman; first beats himself with the strokes of his tail, and curls up his spirits, making them strong with union and recollection, till being struck with a *Mauritanian* spear, he rushes forth into his defence and noblest contention; and either escapes into the secrets of his own dwelling, or elsedies the bravest of the forest. Everyman when shot with an arrow from God's quiver, must then draw in all the auxiliaries of Reason, and know that then is the time to try his strength, and to reduce the words of his Religion into action, and consider that if he behave himself weakly and timorously, he suffers never the less of sickness; but if he returns to health, he carries along with him the mark of a coward and a fool; and if he descends into his grave, he enters into the state of the faithless and unbeliever.

at him set his heart firm on this resolution, *I must do it inevitably, and I will by God's grace do it nobly.*

2. *Bear in thy sickness along the same thoughts, oppositions and discourses concerning thy person, thy life and Death, thy Soul and Religion, which thou didst in the best days of thy health, and when thou didst discourse wisely concerning things spiritual.* For it is to be supposed (and if it be not yet done, let this rule remind thee of it, and direct thee), that thou hast cast out in thy health, and considered concerning thy change and *the evil day*, that thou must be sick and die, that thou must need a comforter, and that it was certain thou shouldst fall into a state in which all the holds of thy anchor should be stretched, and the very rock and foundation of Faith could be attempted; and whatsoever fancies may disturb you, or whatsoever sicknesses may invade you, consider, when you were formerly able to judge and govern the accidents of your life, you concluded it necessary to trust in God, *I possess your Souls with patience*^x. Think of things

as they think that stand by you, and as you did when you stood by others; that it is a blessed thing to be patient; that a quietness of spirit hath a certain reward; that still there is infinite truth and reality in the promises of the Gospel; that still thou art in the care of God, in the condition of a Son, and working out thy salvation with labour and pain, *with fear and trembling*^y; that now the sun is under a cloud, but it still sends forth the same influence: and be sure to make no new principles upon the stock of a quick and an impatient sense, or too busy an apprehension: keep your old principles, and upon their stock discourse and practise on towards your conclusion.

3. *Resolve to bear your sickness like a child*; that is, without considering the evils and the pains, the sorrows and the danger; but go straight forward, and let thy thoughts cast about for nothing, but how to make advantages of it by the instrument of Religion. He that from a high tower looks down upon the precipice and measures the space through which he must

^x Luke xxi. 19.

^y Phil. ii. 12.

descend, and considers what a huge fall he shall have, shall feel more by the horror of it than by the last dash on the pavement: and he that tells his groans and numbers his sighs, and reckons one for every gripe of his belly or throb of his distempered pulse, will make an *artificial sickness* greater than the *natural*. And if thou beest ashamed that a child should bear an evil better than thou, then take his instrument, and allay thy spirit with it; reflect not upon thy evil, but contrive as much as you can for duty; and in all the rest *inconsideration* will ease your pain.

4. If thou fearest thou shalt need, observe and draw together all such things as are apt to charm thy spirit, and ease thy fancy in the sufferance. It is the counsel of *Socrates*: *It is (said he) a great danger, and you must by discourse and arts of reasoning enchant it into slumber and some rest*. It may be thou wert moved much to see a person of honour to die untimely; or thou didst love the Religion of that death-bed, and it was dressed up in circumstances fitted to thy needs, and hit thee on that part

where thou wert most sensible; or some little saying in a sermon or passage of a book was chosen and singled out by a peculiar apprehension, and made cement lodge awhile in thy spirit, even then when thou didst place death in thy meditation, and didst view it in all its dress of fancy: Whatsoever that was, which at any time did please thee in thy most passionate and phantastic part, let not that go, but bring it home at that time especially; because, when thou art in thy weakness, such little things will easier move thee than a more severe discourse and a better reason. For a sick man is like a scrupulous; his case is gone beyond the cure of arguments, and it is a *trouble* that can only be helped by chance, or a lucky saying; and *Ludovico Corbelli* was moved at the death of *Henry* the second more than if he had read the saddest elegy of all the unfortunate princes in Christendom, or all the sad sayings of Scripture, or the threnes of the funeral Prophets. I deny not but this course is most proper to weak persons; but it is a state of weakness for which we are now providing reme-

dies and instruction : a strong man will not need it : but when our sickness hath rendered us weak in all senses, it is not good to refuse a remedy because it supposes us to be sick. But then, if to the catalogue of weak persons we add all those who are ruled by fancy, we shall find that *many persons in their health, and more in their sickness,* are under the dominion of fancy, and apt to be helped by those little things which themselves have found fitted to their apprehension, and which no other man can minister to their needs, unless by chance, or in a heap of other things. But therefore every man should remember by what instruments he was at any time much moved, and try them upon his spirit in the day of his calamity.

5. *Do not choose the kind of thy Sickness, or the manner of thy Death ;* but let it be what God please, so it be no greater than thy spirit or thy patience : and for that you are to rely upon the promise of God, and to secure thyself by prayer and industry : but in all things else let God be thy chooser ; and let it be thy work to

submit indifferently, and attend thy duty. It is lawful to beg of God that thy sickness may not be sharp or noisome, infectious or unusual, because these are circumstances of evil which are also proper instruments of temptation : and though it may well concern the prudence of thy Religion to fear thyself, and keep thee from violent temptations, who hast so often fallen in little ones ; yet even in these things be sure to keep some degrees of indifferency ; that is, if God will not be intreated to ease thee, or to change thy trial, then be importunate that thy spirit and its interest be secured, and *let Him do what seemeth good in His eyes*². But as in the degrees of sickness thou art to submit to God, so in the kind of it (supposing equal degrees) thou art to be altogether incurious, whether God call thee by a consumption or an asthma, by a dropsy or a palsy, by a fever in thy humours or a fever in thy spirits ; because all such nicety of choice is nothing but a colour to legitimate Impatience, and to make an excuse to murmur privately, and for circum-

² 1 Sam. iii. 18.

stances, when in the sum of affairs we durst not own Impatience. I have known some persons vehemently wish that they might die of a consumption, and some of these had a plot upon Heaven, and hoped by that means to secure it after a careless life; as thinking a lingering sickness would certainly infer a lingering and a protracted repentance; and by that means they thought they should be safest: others of them dreamed it would be an easier death; and have found themselves deceived, and their Patience hath been tired with a weary spirit and an useless body, by often conversing with healthful persons and vigorous neighbours, by uneasiness of the flesh and the sharpness of their bones, by want of spirits and a dying life; and in conclusion have been directly debauched by peevishness and a fretful sickness: and these men had better have left it to the *wisdom and goodness* of God, for they both are infinite.

6. *Be patient in the desires of Religion, and take care that the forwardness of exterior actions do not discompose thy spirit; while*

thou fearest that by less serving God in thy disability, thou runnest backward in the accounts of pardon and the favour of God. Be content that the time which was formerly spent in prayer be now spent in vomiting and carefulness and attentances: since God hath pleased it should be so, it does not become us to think hard thoughts concerning it. Do not think that God is only to be found in a great prayer, or a solemn office; He is moved by a sigh, by a groan, by an act of love: and therefore when your pain is great and pungent, lay all your strength upon it to bear it patiently; when the evil is something more tolerable, let your mind think some pious, though short, meditation; let it not be very busy and full of attention, for that will be but a new temptation to your Patience, and render your Religion tedious and hateful. But record your desires, and present yourself to God by general acts of will and understanding, and by habitual remembrances of your former vigorousness, and by verification of the same grace, rather than proper exercises. If you can do more, do it;

if you cannot, let it not
me a scruple to thee.
must not think man is
to the forms of health,
at he who swoons and
is obliged to his usual
s and hours of prayer:
e cannot labour, yet let
ve. Nothing can hinder
rom that, but our own
aritableness.

Be obedient to thy
ician in those things
concern him, if he be a
on fit to minister unto
God is *He only that*
no help, and God hath
ted the physician for
therefore use him
erately, without violent
dences; and *sweetly*,
out uncivil distrust-
or refusing his pre-
tions upon humours or
ent fear. A man may
to have his arm or
it off, or to suffer the
of *Marius* his inci-
and if he believes
die is the less evil,
compose himself to
out hazarding his
e or introducing that
he thinks a worse
ut that which in this
s to be reprov'd and
is, that some men
ose to die out of fear
a, and send for phy-
and do what them-

selves list, and call for coun-
sel, and follow none. When
there is reason they should
decline him, it is not to be
accounted to the stock of a
sin; but where there is no
just cause, there is a direct
Impatience.

Hither is to be reduced,
that we be not too confident
of the physician, or drain
our hopes of recovery from
the fountain through so im-
perfect channels; laying the
wells of God dry, and dig-
ging to ourselves *broken*
*Cisterns**. Physicians are
the ministers of God's mercies
and providence, in the
matter of health and ease,
of restitution or death; and
when God shall enable their
judgments, and direct their
counsels, and prosper their
medicines, they shall do
thee good, for which you
must give God thanks, and
to the physician the honour
of a blessed *instrument*. But
this cannot always be done:
and *Lucius Cornelius*, the
Lieutenant in *Portugal* under
Fabius the Consul, boasted in the inscription
of his Monument, that he
had lived a healthful and
vegetate age till his last sick-
ness, but then complained
he was forsaken by his phy-
sician, and railed upon

* Jerem. ii. 13.

Esculapius for not accepting his vow and passionate desire of preserving his life longer^b: and all the effect of that impatience and the folly was, that it is recorded to following ages that he died without Reason and without Religion. But it was a sad sight to see the favour of all *France* confined to a physician and a barber, and the King (*Louis* the XI.) to be so much their servant that he should acknowledge and own his life from them, and all his ease to their gentle dressing of his gout and friendly ministreries; for the King thought himself *undone* and *robbed* if he should die: his portion here was fair; and he was loth to exchange his possession for the interest of a bigger hope.

8. *Treat thy nurses and servants sweetly, and as it becomes an obliged and a necessitous person.* Remember that thou art very trou-

for it, and are glad likest their attestation that whatsoever is in thy disease, and easiness of thy body on thy side, thy distemper thy disaffections: will be an unhandsome justice to be trouble them because thou art thyself; to make thee a part of thy sorrow thou mayest not be alone; evilly to require care by thy too curious impatient wrangling fretful spirit. That sickness is vicious and tural, that shrieks under the weight of a cataplasm; and he comply with *God's* cannot endure his greatest kindness; will be very angry durst) with *God's* him, that is peevish his servants that grow to ease him.

9. *Let not the sickness make*

called with Death, because it is the period of many calamities: but wherever the General hath placed thee, stir not from thy station until thou beest called off; but abide so, that death may come to thee by the design of Him Who intends it to be thy advantage. God hath made sufferance to be thy work; and do not impatiently long for evening, lest at night thou findest the

reward of him that was weary of his work: for he that is weary before his time, is an unprofitable servant, and is either idle or diseased.

10. That which remains in the practice of this grace is, that the sick man should do acts of Patience by way of Prayer and Ejaculations: In which he may serve himself of the following collection.

SECT. II.

Acts of Patience by way of Prayer and Ejaculation.

I will seek unto God, unto God will I commit my cause; Which doth great things and unsearchable, marvellous things without number:

To set up on high those that are low, that those which mourn may be exalted to safety.

*** So the poor have hope, and iniquity stoppeth her mouth.*

Behold, happy is the man whom God correcteth: therefore despise not thou the chasting of the Almighty.

For He maketh sore, and bindeth up; He woundeth, and His hands make whole.

He shall deliver thee in six troubles, yea in seven there shall no evil touch thee.

Job v. 8, 9, 11, 16—19, 26.

Thou shalt come to thy grave in a just age, like as a shock of corn cometh in his season^c.

I remember Thee upon my bed, and meditate upon Thee in the night-watches. Because Thou hast been my help, therefore under the shadow of Thy wings will I rejoice. My soul followeth hard after Thee; for Thy right hand hath upholden me^d.

God restoreth my soul: He leadeth me in the path of righteousness for His Name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff, they comfort me^e.

^d Ps. lxxiii. 6—8.

^e Ps. xxiii. 3, 4.

In the time of trouble He shall hide me in His pavilion : in the secret of His tabernacle shall He hide me, He shall set me up upon a rock¹.

The Lord hath looked down from the height of His sanctuary ; from the heaven did the Lord behold the earth : to hear the groaning of His prisoners ; to loose those that are appointed to death².

I cried unto God with my voice, even unto God with my voice, and He gave ear unto me. In the day of my trouble I sought the Lord ; my sore ran in the night and ceased not ; my Soul refused to be comforted. I remembered God, and was troubled : I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking : I am so troubled that I cannot speak. Will the Lord cast me off for ever ? and will He be favourable no more ? Is His promise clean gone for ever ? doth His promise fail for evermore ? Hath God forgotten to be gracious ? hath He in anger shut up His tender mercies ? And I said, This is my infirmity : but I will remember the years of the right hand of the most High³.*

No temptation hath taken me, but such as is common to

man : But God is faithful, Who will not suffer me to be tempted above what I am able ; but will with the temptation also make a way to escape, that I may be able to bear it⁴.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of peace and consolation grant me to be unminded⁵.

It is the Lord, let Him do what seemeth good in His eyes⁶.

Surely the word that the Lord hath spoken is very good : but Thy servant is weak : O remember mine infirmities ; and lift Thy servant up that leaneth upon Thy right hand.

There is given unto me a thorn in the flesh to buffet me. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee : for My strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then am I strong⁷.

O Lord, Thou hast pleaded the causes of my soul ; Thou hast redeemed my life. And

¹ Ps. xxvii. 5.

² Ps. cii. 19, 20.

³ Ps. lxxvii. 1—4, 7—10.

⁴ 1 Cor. x. 13.

⁵ Rom. xv. 4, 5.

⁶ 1 Sam. iii. 18.

⁷ 2 Cor. xii. 7—10.

ly strength and my
the Lord; Remem-
affliction and my
wormwood and the
soul hath them still
rance, and is hum-
me. This I recall
d, therefore I have

Lord's mercies that
consumed, because
visions fail not. They
very morning, great
fulness. The Lord
tion, said my soul,
will I hope in Him.
d is good to them
or Him, to the soul
h Him. It is good
should both hope,
y wait, for the sal-
the Lord. For the
not cast off for
though He cause
will He have com-
ording to the mul-
tis mercies. For He
fflict willingly, nor
children of men.
re doth a living
uin? a man for the
of his sins? ^a
Thou wouldest hide
grave [of Jesus,]
wouldest keep me
Thy wrath be past:
wouldest appoint
ime, and remember

Shall we receive good at
the hand of God, and shall we
not receive evil? ^b

The sick man may recite, or
hear recited, the following
Psalms in the intervals of
his agony.

I.

O Lord, rebuke me not
in Thine anger, neither chasten
me in Thy hot displeasure.

Have mercy upon me, O
Lord, for I am weak; O Lord,
heal me, for my bones are
vexed.

My soul is also sore vexed:
but Thou, O Lord, how long?

Return, O Lord, deliver my
soul: O save me for Thy mer-
cy's sake.

For in death no man re-
membereth Thee: in the grave
who shall give Thee thanks?

I am weary with my groan-
ing; all the night make I my
bed to swim: I water my
couch with my tears.

Mine eye is consumed be-
cause of grief; it waxeth old
because of all my [sorrows.]

Depart from me all ye
workers of iniquity; for the
Lord hath heard the voice of
my weeping.

The Lord hath heard my
supplication: the Lord will
receive my prayer^a.

Blessed be the Lord Who

III. 58, 18—26, 31—33, 39.
^a Job II. 10.

^b Job xiv. 12.
^a Ps. vi.

hath heard my prayer, and
hath not turned His mercy
from me¹.

II.

*In the Lord put I my
trust: how say ye to my soul,
Flee as a bird to your moun-
tain?*

*The Lord is in His holy
Temple, the Lord's Throne is
in Heaven; His eyes behold,
His eye-lids try the children
of men².*

*Preserve me, O God; for
in Thee do I put my trust.*

*O my soul, thou hast said
unto the Lord, Thou art my
Lord, my goodness extendeth
not to Thee.*

*The Lord is the portion of
mine inheritance and of my
cup: Thou maintainest my
lot.*

*I will bless the Lord, Who
hath given me counsel; my
reins also instruct me in the
night seasons.*

*I have set the Lord always
before me: because He is at
my right hand, I shall not be
moved.*

*Therefore my heart is glad,
and my glory rejoiceth; my
flesh also shall rest in hope.*

*Thou wilt shew me the path
of life: in Thy presence is the
fulness of joy, at Thy right
hand there are pleasures for
evermore³.*

*As for me,
Thy face in re-
shall be sati-
as awake, with Th*

II

*Have mercy
Lord, for I a
mine eye is
grief; yea my
belly.*

*For my life
grief, and my
ing: my stren-
cause of mine i-
bones are consi-*

*I am like a
But I trust
Lord; I said
God.*

*My times are
Make Thy face
Thy servant:
mercy's sake⁴.*

*When Thou
My face; my
Thee, Thy face
seek.*

*Hide not Thy
put not Thy sa-
Thine anger:
my help, leave
forsake me, O
vation.*

*I had fainted
believed to see
the Lord in li-
living⁵.*

*O how great
which Thou ha-*

¹ Ps. lvi. 20. ² Ps. xi. 1, 4. ³ Ps. xvi. 1, 2, 5, 7—9.

⁴ Ps. xxxi. 9, 10, 12, 14—16.

⁵ Ps. i.

them that fear Thee; which Thou hast wrought for them that trust in Thee before the eyes of men!

Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues, from the calumnies and aggravation of sins by Devils.]

I said in my haste, I am cut off from before Thine eyes: nevertheless Thou heardest the voice of my supplication when I cried unto Thee.

O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud man.

Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.*

The Prayer to be said in the beginning of a sickness.

O Almighty God, merciful and gracious, Who in Thy justice didst send sorrow and care, sickness and death, into the world, as a punishment for man's sins, and hast comprehended all under sin and this sad covenant of sufferings, not to destroy us, but that Thou mightest have mercy upon all, making Thy justice to minister to mercy, *short afflictions to an eternal*

*weight of glory**; as Thou hast turned my sins into sickness, so turn my sickness to the advantages of Holiness and Religion, of mercy and pardon, of faith and hope, of grace and glory. Thou hast now called me to the fellowship of sufferings: Lord, by the instrument of Religion let my present condition be so sanctified, that my sufferings may be united to the sufferings of my Lord, that so Thou mayest pity me and assist me. Relieve my sorrow, and support my spirit: direct my thoughts, and sanctify the accidents of my sickness, and that the punishment of my sin may be the school of virtue: in which since Thou hast now entered me, Lord, make me a holy proficient; that I may behave myself as a son under discipline, humbly and obediently, evenly and penitently, that I may come by this means nearer unto Thee; that if I shall go forth of this sickness by the gate of life and health, I may return to the world with great strengths of spirit, to run a new race of a stricter Holiness and a more severe Religion: or if I pass from hence with the outlet of death, I may enter into

* Ps. xxxi. 19, 20, 22—24.

* 2 Cor. iv. 17.

the bosom of my Lord, and may feel the present joys of a certain hope of that sea of pleasures in which all Thy Saints and servants shall be comprehended to eternal ages. Grant this for *Jesus Christ His sake*, our dearest Lord and Saviour. Amen.

An act of Resignation to be said by a sick person in all the evil accidents of his Sickness.

O Eternal God, Thou hast made me and sustained me, Thou hast blessed me in all the days of my life, and hast taken care of me in all variety of accidents; and nothing happens to me in vain, nothing without Thy providence; and I know Thou smitest Thy servants in mercy, and with designs of the greatest pity in the world: Lord, I humbly lie down under Thy rod; do with me as Thou pleasest; do Thou choose for me, not only the whole state and condition of being, but every little and great accident of it. Keep me safe by Thy grace, and then use what instrument Thou pleasest of bringing me to Thee. Lord, I am not solicitous of the passage, so I may get Thee. Only, O Lord, remember my infirm-

ities, and let Thy servant rejoice in Thee always, and feel and confess, and glory in Thy goodness. O be Thou as delightful to me in this my medicinal sickness, as ever Thou wert in any of the dangers of my prosperity: let me not peevishly refuse Thy pardon at the rate of a severe discipline. I am Thy servant and Thy creature, Thy purchased possession, and Thy son; I am all Thine: and because Thou hast mercy in store for all that trust in Thee, I cover mine eyes, and in silence wait for the time of my redemption. Amen.

A Prayer for the grace of Patience.

Most merciful and gracious Father, Who in the Redemption of lost Mankind by the Passion of Thy most Holy Son hast established a Covenant of Sufferings; I bless and magnify Thy Name that Thou hast adopted me into the inheritance of sons, and hast given me a portion of my elder Brother. Lord, the Cross falls heavy and sits uneasy upon my shoulders; my *spirit is willing, but my flesh is weak*^b: I humbly beg of Thee that I

^b Matth. xxvi. 41.

ow rejoice in this Thy
sation and effect of
ence. I know and
rsuaded that Thou art
s gracious when Thou
t us for amendment
al, as when Thou re-
; our wearied bodies
npliance with our in-
y. I rejoice, O Lord,
y rare and mysterious
; Who by sufferings
urned our misery into
tages unspeakable: for
ou makest us like to
Son, and givest us
; that the Angels did
receive: for they can-
lie in conformity to
nitiation of their Lord
urs; but, blessed be
Name, we can, and,
st Lord, *Let it be so.*

II.

ou who art the God
ience and consolation,
then me in the inner
that I may *bear the
nd burden of the Lord*
ut any uneasy and use-
urmurs and ineffective
lingness. Lord, I am
e to stand under the
unable of myself: but

O Holy *Jesus*, Who
feel the burden of it,
didst sink under it,
ert pleased to admit a
o bear part of the load
Thou underwentst all

for him, be Thou pleased to
ease this load by fortifying
my spirit, that I may be
strongest when I am weak-
est, and may be able to do
and suffer every thing that
Thou pleasest, through Christ
which strengthens me. Lord,
if Thou wilt support me, I
will for ever praise Thee:
If Thou wilt suffer the load
to press me yet more heavily,
I will cry unto Thee, and
complain unto my God; and
at last I will lie down and
die, and by the mercies and
intercession of the Holy
Jesus, and the conduct of
Thy blessed Spirit, and the
ministry of Angels, pass
into those mansions where
holy Souls rest, and weep
no more. Lord, pity me;
Lord, sanctify this my sick-
ness; Lord, strengthen me;
Holy *Jesus*, save me and
deliver me. Thou knowest
how shamefully I have fallen
with pleasure: in Thy mercy
and very pity let me not fall
with pain too. O let me
never *charge God foolishly*
nor offend Thee by my Im-
patience and uneasy spirit,
nor weaken the hands and
hearts of those that charit-
ably minister to my needs:
but let me pass through *the
valleys of tears and the
valley of the shadow of
death* with safety and peace,

with a meek spirit and a sense of the Divine mercies : and though Thou breakest me in pieces, my hope is Thou wilt gather me up in the gatherings of eternity. Grant this, eternal God, gracious Father, for the merits and intercession of our merciful High Priest, Who once suffered for me, and for ever intercedes for me, our most gracious and ever-Blessed Saviour, *Jesus*.

A Prayer to be said when the sick man takes Physic.

O Most Blessed and eternal *Jesus*, Thou Who art the great Physician of our Souls, and *the Sun of righteousness arising with healing in Thy wings*^c, to Thee is given by Thy Heavenly Father the Government of all the world, and Thou disposest every great and

little accident to Thy Father's honour, and to the good and comfort of them that love and serve Thee: Be pleased to bless the ministry of Thy servant in order to my ease and health; direct his judgment, prosper the medicines, and dispose the chances of my sickness fortunately, that I may feel the blessing and loving-kindness of the Lord in the ease of my pain and the restitution of my health: that I, being restored to the society of the living, and to Thy solemn assemblies, may praise Thee and Thy goodness secretly among the faithful and in the congregation of Thy redeemed ones, here in the outer-courts of the Lord, and hereafter in Thy eternal Temple for ever and ever. Amen.

SECT. III.

Of the practice of the grace of Faith in the time of Sickness.

Now is the time in which the Faith appears most necessary, and most difficult. It is the foundation of a good life, and the foundation of all our hopes: it is that *without which we cannot* live well, and without which we cannot die well: it is a grace that then we shall need to support our spirits, to sustain our hopes, to alleviate our sickness, to resist temptations, to prevent

^c Mal. iv. 2.

air : Upon the belief of articles of our Religion, can do the works of a life ; but upon belief of promises, we can bear sickness patiently, and cheerfully. The sick may practise it in the following instances.

Let the sick man be full that he do not admit any doubt concerning that which he believed and lived from a common consent in his best health and days of election and religion. For if the Devil but prevail so far as to fix and unrivet the resolution and confidence or firmness of assent, it is easy for him so to unwind the thread, that from *why* to *whether* or no, from *whether* no to *scarcely* not, from *scarcely* not to *absolutely* not at all, are steps of a descending and falling spirit : In whatsoever a man is set to doubt of by the weakness of his understanding in a sickness, it will be hard to get an instrument strong and subtil enough to re-inforce and insure : For when the strengths are gone by which Faith held, and it does not stand firm by the weight of its own bulk and great constitution, nor yet by the *age of a tenacious root* ;

then it is prepared for a ruin, which it cannot escape in the tempests of a sickness and the assaults of a Devil.

* Discourse and argument, * the line of Tradition, and * a never-failing Experience, * the Spirit of God, and * the truth of Miracles, * the word of Prophecy, and * the blood of Martyrs, * the excellency of the Doctrine, and * the necessity of men, * the riches of the Promises, and * the wisdom of the Revelations, * the reasonableness and * sublimity, * the concordance and the * usefulness of the articles, and * their compliance with all the needs of man, * and the government of Commonwealths, are like the strings and branches of the roots by which Faith stands firm and unmoveable in the spirit and understanding of a man. But in Sickness the understanding is shaken, and the ground is removed in which the root did grapple and support its trunk ; and therefore there is no way now but that it be left to stand upon the old confidences, and by the firmament of its own weight : it must be left to stand, because it always stood there before : and as it stood all his life-time in the ground

of understanding, so it must now be supported with *will* and a *fixed resolution*. But disputation tempts it, and shakes it with trying, and overthrows it with shaking. Above all things in the world, let the sick man fear a proposition which his sickness hath put into him contrary to the discourses of health and a sober untroubled reason.

2. *Let the sick man mingle the recital of his Creed together with his devotions, and in that let him account his Faith; not in curiosity and factions, in the confessions of parties and interests^a*: for some over-forward zeals are so earnest to profess their little and uncertain articles, and glory so to die in a particular and divided communion, that in the profession of their Faith they lose or discompose their Charity. Let it be enough that we secure our interest of Heaven, though we do not go about to appropriate the mansions

to our sect: for every good man hopes to be saved as is a Christian, and not as is a Lutheran, or of another division. However, those articles upon which he can build the exercise of any virtue in his sickness, or upon the stock of which he can improve his present condition are such as consist in *the greatness and goodness, the veracity and mercy, of God through Jesus Christ*: nothing of which can be concerned in the fond disputations which faction and interest hath too-long maintained in Christendom.

3. *Let the sick man's Faith especially be active about the promises of Grace, and the excellent things of the Gospel; those which can comfort his sorrows, and enable him to Patience; those upon the hopes of which he did the duties of his life, and for which he is not unwilling to die: such as the Intercession and Advocacion of Christ, Remission of sin*

^a Fides tua te salvum faciet: non exercitatio Scripturarum. Fides regula posita est; (scil. in Symbolo quod jam recitaverat) habet legem, salutem de observatione legis: Exercitatio autem in curiositate consistit habens gloriam solam de peritis studio. Cedat curiositas Fidei; cedat Gloria Saluti.—*Tert. de præscript.*

8. Augustinus vocat Symbolum comprehensionem Fidei vestræ atque perfectionem; Cordis signaculum, et nostræ militiæ sacramentum.—*An lib. iii. de Veland. Virgin.*—*Aug. Serm. 116.*

Non per difficiles nos Deus ad beatam vitam questiones vocat. In ablutio nobis et facili est eternitas; Jesum suscitatum à mortuis per Deum credere, et ipsum esse Dominum confiteri.—*S. Hilari. lib. x. de Trinit.*

the Resurrection, the mysterious arts and mercies of man's Redemption, Christ's triumph over death and all the powers of hell, the Covenant of grace, or the blessed issues of Repentance; and above all, the article of Eternal life, upon the strength of which 11,000 virgins went cheerfully together to their martyrdom, and 20,000 Christians were burned by *Diocletian* on a Christmas-day, and whole armies of *Asian* Christians offered themselves to the tribunals of *Arius Antonius*, and whole Colleges of severe persons were instituted, who lived upon Religion, whose dinner was the *Eucharist*, whose supper was praise, and their nights were watches, and their days were labour; for the hope of which then men counted it gain to lose their estates, and gloried in their sufferings, and rejoiced in their persecutions, and were glad at their disgraces. This is the article that hath made all the Martyrs of Christ confident and glorious; and if it does not more than sufficiently strengthen our spirits to the present suffering, it is because we understand it not, but have the appetites of beasts and fools.

But if the sick man fixes his thoughts, and sets his habitation to dwell here, he swells his hope, and masters his fears, and eases his sorrows, and overcomes his temptations.

4. *Let the sick man endeavour to turn his Faith of the Articles into the Love of them:* and that will be an excellent instrument, not only to refresh his sorrows, but to confirm his Faith in defiance of all temptations. For a sick man and a disturbed understanding are not competent and fit instruments to judge concerning the reasonableness of a proposition. But therefore let him consider and love it, because it is useful and necessary, profitable and gracious: and when he is once in love with it, and then also renews his love to it when he feels the need of it, he is an interested person, and for his own sake will never let it go, and pass into the shadows of doubting, or the utter darkness of infidelity. *An Act of Love* will make him have a mind to it; and we easily believe what we love, but very uneasily part with our belief which we for so great an interest have chosen, and

entertained with a great affection.

5. *Let the sick person be infinitely careful that his Faith be not tempted by any man, or any thing; and when it is in any degree weakened, let him lay fast hold upon the conclusion, upon the Article itself; and by earnest prayer beg of God to guide him in certainty and safety. For let him consider, that the article is better than all its contrary or contradictory, and he is concerned that it be true, and concerned also that he do believe it: but he can receive no good at all if Christ did not die, if there be no Resurrection, if this Creed hath deceived him: therefore all that he is to do is to secure his hold, which he can do no way but by prayer and by his interest. And by this argument or instrument it was that Socrates refreshed the evil of his condition, when he was to drink his aconite. "If the Soul be immortal, and perpetual rewards be laid up for wise souls, then I lose nothing by my death: but if there be not, then I lose nothing by my opinion; for it supports my spirit in my*

passage, and the evil of being deceived cannot overtake me when I have no being^e." So it is with all that are tempted in their Faith. If those articles be not true, then the men are nothing; if they be true, then they are happy: and if the Articles fail, there can be no punishment for believing; but if they be true, my not believing destroys all my portion in them, and possibility to receive the excellent things which they contain. By Faith we *quench the fiery darts of the devil*^f; but if our Faith be quenched, where-withal shall we be able to endure the assault? Therefore seize upon the Article, and secure the great object and the great instrument, that is, *the hopes of pardon and eternal life through Jesus Christ*; and do this by all means, and by any instrument, artificial or in-artificial, by argument or by stratagem, by perfect resolution or by discourse, by the hand and ears of premisses or the foot of the conclusion, by right or by wrong, because we understand it or because we love it, *super totam materiam*, because I will and because I ought, because it

^e In Phædon.

^f Eph. vi. 16.

safe to do so and because
is not safe to do otherwise ;
cause if I do, I may receive
good, and because if I do
not, I am miserable ; either

for that I shall have a por-
tion of sorrows, or that I
can have no portion of good
things, without it.

SECT. IV.

*Acts of Faith, by way of Prayer and Ejaculation, to be said
by sick men in the days of their Temptation.*

*Lord, whither shall I go ?
Thou hast the words of eternal
life^a.*

*I believe in God the Father
Almighty, and in Jesus Christ
His only Son our Lord, &c.*

*And I believe in the Holy
Ghost, &c.*

*Lord, I believe : help Thou
mine unbelief^b.*

*I know and am persuaded
of the Lord Jesus, that none
can live to himself, and no
man dieth to himself : For
whether we live, we live unto
the Lord ; and whether we
die, we die unto the Lord :
whether we live therefore or
die, we are the Lord's^c.*

*If God be for us, who can
be against us ?*

*He that spared not His own
Son, but delivered Him up for
us all, how shall He not with
Him give us all things ?*

*Who shall lay any thing
to the charge of God's elect ?*

*It is God that justifieth. Who
is he that condemneth ? It is
Christ that died ; yea rather
that is risen again, Who is
even at the right hand of God,
Who also maketh intercession
for us^d.*

*If any man sin, we have an
Advocate with the Father,
Jesus Christ the righteous :
And He is the propitiation
for our sins^e.*

*This is a faithful saying,
and worthy of all acceptation,
that Jesus Christ came into
the world to save sinners^f.*

*O grant that I may obtain
mercy, that in me Jesus
Christ may shew forth all
long-suffering, that I may
believe in Him to life ever-
lasting.*

*I am bound to give thanks
unto God alway, because God
hath from the beginning chosen
me to salvation, through sanc-
tification of the Spirit, and*

^a John vi. 68.

^b Rom. viii. 31—34.

^c Mark ix. 24.

^d 1 John ii. 1, 2.

^e Rom. xiv. 14, 15, 16.

^f 1 Tim. i. 15, 16.

belief of the truth, Whereunto He called me by the Gospel, to the obtaining of the glory of the Lord Jesus Christ.

Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort my heart, and stablish me in every good word and work^a.

The Lord direct my heart into the love of God, and into the patient waiting for Christ^b.

O that our God would count me worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of Faith with power. That the Name of our Lord Jesus Christ may be glorified in me, and I in Him, according to the grace of our God and the Lord Jesus Christ^c.

Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with Him. Wherefore com-

fort yourselves together, and edify one another^d.

There is no name under heaven whereby we can be saved but only the Name of the Lord Jesus^e. And every soul which will not hear that Prophet shall be destroyed from among the people^f.

God forbid that I should glory save in the Cross of Jesus Christ^g. I desire to know nothing but Jesus Christ and Him crucified^h. For to me to live is Christ, and to die is gainⁱ.

Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of^j? But the just shall live by Faith^k.

Lord, I believe that Thou art the Christ, the Son of God^l, the Saviour of the world^m, the resurrection and the life; and he that believeth in Thee, though he were dead, yet shall be liveⁿ?

Jesus said unto her, Said I not to thee, that if thou wouldest believe, thou shouldest see the glory of God^o?

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God

^a 2 Thess. ii. 13, 14, 16, 17.

^b 2 Thess. iii. 5.

^c 2 Thess. i. 11, 12.

^d 1 Thess. v. 8—11.

^e Acts iv. 12.

^f Acts iii. 23.

^g Gal. vi. 14.

^h 1 Cor. ii. 2.

ⁱ Phil. i. 21.

^j Isa. ii. 22.

^k Hab. ii. 4.

^l John xi. 27.

^m John iv. 42.

ⁿ John xi. 25, 40.

Who giveth us the victory through our Lord Jesus Christ. Lord, make me steadfast and unmoveable, always abounding in the work of the Lord: For I know that my labour is not in vain in the Lord^d.

The Prayer for the Grace and strength of Faith.

O Holy and eternal *Jesus*, Who didst die for me and all mankind, abolishing our sin, reconciling us to God, adopting us into the portion of Thine heritage, and establishing with us a covenant of Faith and Obedience, making our Souls to rely upon spiritual strengths, by the supports of a holy belief, and the expectation of rare promises, and the infallible truths of God: O let me for ever dwell upon the rock, leaning upon Thy arm, believing Thy word, trusting in Thy promises, waiting for Thy mercies, and doing Thy commandments; that the Devil may not prevail upon me, and my own weaknesses may not abuse or unsettle

my persuasions, nor my sins discompose my just confidence in Thee and Thy eternal mercies. Let me always be Thy servant and Thy disciple and die in the communion of Thy Church, of all faithful people. Lord, I renounce whatsoever is against Thy truth; and if secretly I have or do believe any false proposition, I do it in the simplicity of my heart and great weakness; and if I could discover it, would dash it in pieces by a solemn disclaiming it: For Thou art *the Way, the Truth and the Life^e*. And I know that whatsoever Thou hast declared, that is the truth of God: and I do firmly adhere to the Religion Thou hast taught, and glory in nothing so much as that I am a Christian, that Thy Name is called upon me. O my God, *though I die, yet will I put my trust in Thee. In Thee, O Lord, have I trusted; let me never be confounded.* Amen.

SECT. V.

Of the practice of the grace of Repentance in the time of Sickness.

MEN generally do very much dread sudden death, and pray against it passionately; and certainly it

^d 1 Cor. xv. 55—58.

^e John xiv. 6.

hath in it great inconveniences accidentally to men's estates, to the settlement of families, to the culture and trimming of souls, and it robs a man of the blessings, which may be consequent to sickness, and to the passive graces and holy contentions of a Christian, while he descends to his grave without an adversary or a trial : and a good man may be taken at such a disadvantage, that a sudden death would be a great evil, even to the most excellent person, if it strikes him in an unlucky circumstance. But these considerations are not the only ingredients into those men's discourse who pray violently against sudden deaths ; for possibly, if this were all, there may be in the condition of sudden death something to make recompence for the evils of the over-hasty accident. For certainly, it is a less temporal evil to fall by the rudeness of a sword, than the violences of a fever, and the axe is much a less affliction than a strangury ; and though a sickness tries our virtues, yet a sudden death is free from temptation : a sickness may be more glorious, and a sudden death more safe. *The dearest*

deaths are best, the shortest and least premeditate, so Caesar said : and Pliny called a short death the greatest fortune of a man's life. For even good men have been forced to an indecency of deportment by the violences of pain : and Cicero observes concerning *Hercules*, that he was broken in pieces with pain even then when he sought for immortality by his death, being tortured with a plague knit up in the lappet of his shirt. And therefore as a sudden death certainly loses the rewards of a holy sickness, so it makes that a man shall not so much hazard and lose the rewards of a holy life.

But the secret of this affair is a worse matter : men live at that rate, either of an habitual wickedness, or else a frequent repetition of single acts of killing and deadly sins, that a sudden death is the ruin of all their hopes, and a perfect consignment to an eternal sorrow. But in this case also is a lingering sickness : for our sickness may change us from life to health, from health to strength, from strength to the firmness and confirmation of habitual graces ; but it cannot change a man from death to life.

nd begin and finish that process which sits not down at in the bosom of blessedness. He that washes in the morning when his bath is seasonable and healthful, is not only made clean, but brightly, and the blood is pink and coloured^f like the first springing of the morning; but they that wash their dead, cleanse the skin, and leave paleness upon the cheek, and stiffness in all the joints. A Repentance upon our death-bed is like washing the corpse; it is cleanly and civil, but makes no change deeper than the skin. But God knows, it is a custom so to wash them that are going to dwell with lust, and to be *buried in the lap of their kindred earth*, but all their lives-time wallow in pollutions without any washing at all; or if they do, it is like that of the *Dardani*, who washed but thrice all their life-time; when they are born, and when they marry, and when they die^g; when they are baptized, or against a solemnity, or for the day of their funeral: but these are

but ceremonious washings, and never purify the Soul, if it be stained and hath sullied the whiteness of its baptismal robes.

* God intended we should live a holy life; * He contracted with us in *Jesus Christ* for a holy life: * He made no abatements of the strictest sense of it^h, but such as did necessarily comply with human infirmities or possibilities; that is, He understood it in the sense of Repentance, which still is so to renew our duty, that it may be a holy life in the second sense; that is, some great portion of our life to be spent in living as Christians should. * A resolving to repent upon our death-bed is the greatest mockery of God in the world, and the most perfect contradictory to all His excellent designs of mercy and holiness: for therefore He threatened us with Hell if we did not, and He promised Heaven if we did, live a holy life: and a late Repentance promises Heaven to us upon other conditions, even when we have lived wickedly. * It

^f Laver honestâ horâ et salubri, quæ mihi et calorem et sanguinem servet: Rigere et pallere post lavacrum mortuus possum.—*Tertul. Apol. c. 42.*

^g *Ælian. lib. iv. var. hist. cap. 1.*

^h Vide *Aug. lib. v. Hom. 4. et serm. 57. de Tempore; Faustum ad Paulinum Ep. 1. in Biblioth. Pp. tom. 5. vet. edit.; Concil. Arelat. 1. c. 3; Carthag. 4. cap. 7, 8.*

renders a man useless and intolerable to the world; taking off the great curb of Religion, of fear and hope, and permitting all impiety with the greatest impunity and encouragement in the world. *By this means we see so many *παῖδες πολυχρονίους*, as *Philo* calls them, or, as the Prophets, *pueros centum annorum*, children of almost an hundred years old, upon whose grave we may write the inscription which was upon the tomb of *Similis* in *Xiphilin*¹; Here he lies who was so many years, but lived but seven. *And the course of Nature runs counter to the perfect designs of Piety; and *God, Who gave us a life to live to Him, is only served at our death, when we die to all the world; *and we undervalue the great promises made by the Holy *Jesus*², for which the piety, the strictest unerring piety of ten thousand ages is not a proportionable exchange: yet we think it a hard bargain to get Heaven, if we be forced to part with one lust, or live soberly twenty years; but, like *Demetrius Afer*, (who having lived a slave all his life-time, yet

desiring to descend grave in freedom, manumission of his we lived in the bond our sin all our day hope to die the Lord's men. *But above a course of a delayed Bance must of necessity fore be ineffective and tainly mortal, because an entire destruction the very formality and tial constituent real Religion: which I th monstrate.

When God made man propounded to him: mortal and a blessed as the end of his hope the perfection of his dition, He did not give him for nothing, but certain conditions; although they could nothing to God, yet were such things which could value, and they his best: and God had appetites of pleasure in that in them the soul his Obedience should For when God made man's Obedience either commanded things to be done man did naturally desire 2. such things which

¹ In *Adrian*. *Σίμιλις μὲν ἐνταῦθα κεῖται, βιοῦς κατὰ ἔτη ἔχοντας δὲ ἔρη ἐπὶ τὰ.* * Vide the *Life of Christ*, Disc. of Repentance of *Holy Living*, ch. iv. sect. of Repentance; and volume of *Serm. Sc*

contradict his natural desires, or 3. such which were indifferent. Not the first and the last: for it could be no effect of love or duty towards God for a man to eat when he was impatiently hungry, and could not stay from eating; neither was it any contention of obedience or labour of love for a man to look eastward once a day or turn his back when the north wind blew fierce and loud. Therefore for the trial and instance of obedience, God made His laws so, that they should lay restraint upon man's appetites, so that man might part with something of his own, that he may give to God his will, and deny it to himself for the interest of His service: and Chastity is the denial of a violent desire, and Justice is parting with money that might help to enrich me, and Meekness is a huge contradiction to Pride and Revenge; and the wandering of our eyes, and the greatness of our fancy, and our imaginative opinions, are to be lessened, that we may serve God. There is no other way of serving God; we have nothing else to present unto Him: we do not else give *Him* any thing

or part of ourselves, but when we for His sake part with what we naturally desire; and difficulty is essential to Virtue, and without choice there can be no reward, and in the satisfaction of our natural desires there is no election, we run to them as beasts to the river or the crib. If therefore any man shall teach or practice such a Religion that satisfies all our natural desires in the days of desires and passion, of lust and appetites, and only turns to God when his appetites are gone, and his desires cease; this man hath overthrown the very being of virtues, and the essential constitution of Religion: Religion is no act of choice, and reward comes by chance and without condition, if we only are religious, when we cannot choose; if we part with our money, when we cannot keep it; with our lust, when we cannot act it; with our desires, when they have left us. *Death is a certain mortifier*; but that mortification is deadly, not useful to the purposes of a spiritual life. When we are compelled to depart from our evil customs, and leave to live that we

may begin to live¹, then we die to die; that life is the prologue to death, and thenceforth we die eternally.

S. Cyril speaks of certain people that chose to worship the Sun, because he was a day-God; for, believing that he was quenched every night in the sea, or that he had no influence upon them that light up candles and lived by the light of fire, they were confident they might be atheists all night and live as they list. Men who divide their little portion of time between Religion and pleasures, between God and God's enemy, think that God is to rule but in His certain period of time, and that our life is the stage for passion and folly, and the day of death for the work of our life. But as to God *both the day and the night are alike*^m, so are the first and last of our days; all are His due, and He will account severely with us for the follies of the first, and the evil of the last. The evils and the pains are great, which are reserved for those who defer their restitution to God's favour till their

death. And therefore *sthenes* said well, *It is the happy death, but the happy life, that make happy*. It is in Piety fame and reputation secures a good name loosely, that trusts his and celebrity only to ashes; and it is more civility than the basis of firm reputation, that speak honour of the departed relatives: but if life be virtuous, it honours from contempt snatches it from the grasp of envy, and it is through the crevices of attraction; and, as it anoints the head of the living, it embalms the body of the dead. From these premises it follows, that when we discourse of a *sick repentance*, it is intended to be, not a beginning, the prosecution and consummation of the covenant of Repentance, which is stipulated with us in baptism, and which we neglect all our life, and which began long before this arrest, and in which we now to make farther progress, that we may

¹ Cogimur à suetis animum suspendere rebus,
Atque ut vivamus vivere desinimus.—*Corn. Gall.*

^m Ps. cxxxix. 12.

to that integrity and fulness of duty, that our sins may be blotted out, when the times of refreshing shall come from the presence of the Lord^a.

SECT. VI.

Rules for the practice of Repentance in Sickness.

1. *Let the sick man consider at what gate this Sickness entered*: and if he can discover the particular, let him instantly, passionately, and with great contrition, dash the crime in pieces, lest he descend into his grave in the midst of a sin, and thence remove into an ocean of eternal sorrow. But if he only suffers the common fate of man, and knows not the particular inlet, he is to be governed by the following measures.

2. *Inquire into the Repentance of thy former life particularly*; whether it were of a great and perfect grief, and productive of fixed resolutions of holy living and reductive of these to act; how many days and nights we have spent in sorrow or care, in habitual and actual pursuance of virtue; what instrument we have chosen and used for the eradication of sin; how we have judged ourselves, and how punished;

and, in sum, whether we have by the grace of Repentance changed our life from criminal to virtuous, from one habit to another; and whether we have paid for the pleasure of our sin by smart or sorrow, by the effusion of alms, or pernoctations or abodes in prayers, so as the spirit hath been served in our Repentance as earnestly and as greatly, as our appetites have been provided for in the days of our shame and folly.

3. Supply the imperfections of thy repentance by a general or universal sorrow for the sins not only since the last Communion or Absolution, but of thy whole life; for all sins known or unknown, repented and unrepented, of ignorance or infirmity, which thou knowest, or which others have accused thee of; thy clamorous and thy whispering sins, the sins of scandal and the sins of a secret conscience, of

^a Acts iii. 19.

and that thy Repentance shall become invalid because of its imperfections.

4. To this purpose it is usually advised by Spiritual persons, that *the sick man make an universal confession*, or a renovation and repetition of all the particular confessions and accusations of his whole life ; that now at the foot of his account he may represent the sum total to God and his Conscience, and make provisions for their remedy and pardon according to his present possibilities.

5. Now is the time to *make reflex acts of Repentance* : that, as by a general Repentance we supply the want of the just extension

Christ's Passion
cession ; yet, in p
ing, *reflex* acts
ance, being a
after the imper
the *direct*, are
fit to be used
cannot proceed i
secute the dire
To repent becaus
repent, and to gri
we cannot grie
device invented
the turn of the
Peter Gratian :
used by her, and
to be, in her sic
last actions of F
for in our per
and understand
do not understan
act, we cannot
second ; and if

ickness the case is otherwise, for then our actions are imperfect, our discourse is imperfect, our internal actions are discernible, our fears are not abated, and our defects are not supplied by spiritual means, and therefore it is not a true and proportionate representation of our state, and to our necessity, to beg of God pardon for the imperfections of our Repentance, accept of our weaker sorrows, and to draw out of the treasures of grace and mercy. And in the act of repenting of the evil of our unhandsome adherence to our Repentance, in the whole integrity of the act it will become a *Repentance not to be repented of*. Now is the time beyond which the sick man must not hand defer to make provision of all his unjust actions, or other men's injuries and violences, according to his obligation and possibilities: for although many circumstances might impede the acting it in his life-time, and it was permitted to be deferred in some cases, because by it he was not hindered, and sometimes piety and equity were provided for; yet, because *this is the last scene*

of our life, he that does not act it so far as he can, or put it into certain conditions and order of effecting, can never do it again; and therefore then to defer it is to omit, and leaves the Repentance defective in an integral and constituent part.

7. Let the sick man be diligent and watchful, that the principle of his Repentance be *Contrition*, or sorrow for sins, commenced upon the love of God. For although sorrow for sins upon any motive may lead us to God by many intermedial passages, and is the threshold of returning sinners; yet it is not good nor effective upon our death-bed; because Repentance is not then to begin, but must then be finished and completed; and it is to be a supply and preparation of all the imperfections of that duty, and therefore it must by that time be arrived to *Contrition*, that is, it must have grown from Fear to Love, from the passions of a servant to the affections of a son. The reason of which (besides the precedent) is this; Because, when our Repentance is in this state, it supposes the man also in a state of grace, a well grown Christian; for

to hate sin out of the love of God is not the felicity of a new convert, or an infant grace, (or if it be, that love also is in its infancy;) but it supposes a good progress, and the man habitually virtuous, and tending to perfection: and therefore Contrition, or Repentance so qualified, is useful to great degrees of pardon, because the man is a gracious person, and that virtue is of good degree, and consequently a fit employment for him that shall work no more, but is to appear before his Judge to receive the hire of his day. And if his Repentance be Contrition even before this state of sickness, let it be increased by spiritual arts, and the proper exercises of Charity.

Means of exciting Contrition, or Repentance of sins, proceeding from the Love of God.

To which purpose the sick man may consider, and is to be reminded (if he does not), that there are in God all the motives and causes of Amability in the world: that God is so infinitely good, that there are some of the greatest and most excellent spirits of Heaven,

whose work is felicity, and whose flame and brightness are love: *That is the greatest heaven: *That are such examples to the smallest communicators, sufficient to cause and transport to satisfactions, as *unspeakable and full*. *That all the wise of the world know such causes to that they all prepare themselves ready to the love of God, *and that millions and millions of Martyrs did die *and although it is to live in His love, yet all people that ever give names to Christ do love endure the their lusts, the rage of their appetites, traditions and their most passionate desires: *That and queens have their diadems, and married Saints have their mutual vows of love of Jesus, as

; keeping a virgin
 in a married life,
 may more tenderly
 heir love to God :
 the good we have
 from God's love to
 all the good we can
 is the effect of His
 can descend only
 in that love Him :
 His love it is that
 ve the Holy *Jesus*,
 His love we receive
 Spirit, *and by
 we feel peace and
 in our spirits, *and
 love we receive
 erious Sacrament.
 at can be greater,
 from the goodness
 of God we receive
 rist, and the Holy
 and adoption, and
 itance of sons, and
 heirs with *Jesus*,
 ave pardon of our
 l a divine nature,
 aining grace, and
 e of sanctification,
 and peace within
 certain expectation
 *Who can choose
 Him, Who, when
 provoked Him
 gly, sent His Son
 us, that we might
 Him ; Who does
 to pardon us and
 that He hath ap-
 His Holy Son con-
 intercede for us ?

*That His love is so great,
 that He offers us great kind-
 ness and intreats us to be
 happy, and makes many
 decrees in Heaven concern-
 ing the interest of our Soul,
 and the very provision and
 support of our persons,
 *That He sends an Angel to
 attend upon every of His
 servants, and to be their
 guard and their guide in all
 their dangers and hostilities :
 *That for our sakes He re-
 strains the Devil, and puts
 his mightiness in fetters and
 restraints, and chastises his
 malice with decrees of grace
 and safety : *That He it is
 Who makes all the creatures
 serve us, and takes care of
 our sleeps, and preserves all
 plants and elements, all
 minerals and vegetables, all
 beasts and birds, all fishes
 and insects, for food to us
 and for ornament, for physic
 and instruction, for variety
 and wonder, for delight and
 for Religion : *That, as God
 is all good in Himself, and
 all good to us, so sin is di-
 rectly contrary to God, to
 reason, to Religion, to safety
 and pleasure and felicity :
 *That it is a great dishonour
 to a man's spirit to have
 been made a fool by a weak
 temptation and an empty
 lust ; and to have rejected
 God, Who is so rich, so wise.

so good, and so excellent, so delicious, and so profitable to us: *That all the Repentance in the world of excellent men does end in Contrition, or a sorrow for sins proceeding from the love of God; because they that are in the state of grace do not fear Hell violently, and, so long as they remain in God's favour, although they suffer the infirmities of men, yet they are God's portion; and therefore all the Repentance of just and holy men, which is certainly the best, is a Repentance not for lower ends, but because they are the friends of God, and they are full of indignation that they have done an act against the honour of their Patron, and their dearest Lord and Father: *That it is a huge imperfection and a state of weakness to need to be moved with fear or temporal respects; and they that are so, as yet are either immersed in the affections of the world or of themselves; and those men that bear such a character are not yet esteemed laudable persons, or men of good natures, or the sons of virtue: *That no Repentance can be lasting that relies upon any thing but the love of God; for the motives may cease, contrary contingencies arise, and fear of Hell be expelled by naturally acquired hardinesses, always the least we have most need of most cause for it; more habitual our the more cauterized Conscience is, the less fear of Hell, and the danger is much the more: *That although Hell or other temptations may be the first to a Repentance, repentance in that condition and under those circumstances cannot pardon, because there is that no union with no adhesion to Christ, and no endearment of passion, spirit, no similitude of conformity to the great merit of our Peace, our precious Mediator: for man is turned from but not converted to the first and last of turns to God being and nothing but Love, and obedience is the first Love, and fruition last; and because God does not love God obey Him, therefore does not love Him enjoy Him.

Now that this may be reduced to practice, the sick man may be advertised, that in the actions of Repentance *he separate low, temporal, sensual and selfish ends from his thoughts, and so do his Repentance, *that he may still reflect honour upon God, *that he confess His justice in punishing, *that he acknowledge himself to have deserved the worst of evils, *that he heartily believe and profess that if he perish finally, yet that God ought to be glorified by that sad event, and that he hath truly merited so intolerable a calamity: *that he also be put to make acts of election and preference, professing that he would willingly endure all temporal evils rather than be in the disfavour of God or in the state of sin; for by this last instance he will be quitted from the suspicion of leaving sin for temporal respects, because he by an act of imagination or feigned presence of the object to him, entertains the temporal evil that he may leave the sin, and therefore, unless he be an hypocrite, does not leave the sin to be quit of the temporal evil. And as for the other motive of leaving

sin out of the fear of Hell, because that is an evangelical motive conveyed to us by the Spirit of God, and is immediate to the love of God; if the School-men had pleased, they might have reckoned it as the handmaid, and of the retinue of Contrition: but the more the considerations are sublimed above this, of the greater effect and the more immediate to pardon will be the Repentance.

8. *Let the sick persons do frequent actions of Repentance by way of Prayer for all those sins which are spiritual, and in which no restitution or satisfaction material can be made, and whose contrary acts cannot in kind be exercised.* For penitential Prayers in some cases are the only instances of Repentance that can be. An Envious man, if he gives God hearty thanks for the advancement of his brother, hath done an act of mortification of his Envy, as directly as corporal austerities are an act of Chastity, and an enemy to Uncleaness; and if I have seduced a person that is dead or absent, if I cannot restore him to sober counsels by my discourse and undeceiving him, I can only repent of

that by way of Prayer: and Intemperance is no way to be rescinded or punished *by a dying man* but by hearty Prayers. Prayers are a great help in all cases; in some they are proper acts of virtue, and direct enemies to sin: but although alone and in long continuance they alone can cure some one or some few little habits, yet they can never alone change the state of the man; and therefore are intended to be a suppletory to the imperfections of other acts; and by that reason are the proper and most pertinent employment of a *clinic* or *death-bed penitent*.

9. In those sins whose proper cure is *Mortification corporal*, the sick man is to supply that part of his Repentance by a patient submission to the rod of sickness: for sickness does the work of penances, or sharp afflictions and dry diet, perfectly well: to which if we also put our wills, and make it our act by an after election, by confessing the justice of God, by bearing it sweetly, by begging it may be medicinal, there is nothing wanting to the perfection of this part, but *that God confirm our Patience, and hear our prayers.*

When the *guilty* man to punishment, the *in* person is prevented, hath no whither to go to forgiveness.

10. I have learned of one suppletory mor the perfection and p exercise of a sick 1 Repentance; but it is a one as will go a great in the abolition of our sins, and making our with God, even after severe life; and the That the sick man do heroical actions in matter of Charity, or ligion, of justice, or sev There is a story c infamous thief, who, h begged his pardon o Emperor *Mauricius*, yet put into the Ho of *S. Sampson*, where plentifully bewailed hi in the last agonies c death, that the phy who attended found unexpectedly dead, over his face a handke bathed in tears; and after somebody or pretended to a revelat this man's beatitud was a rare grief tha noted in this man, begot in that age a dence of his being save that Confidence (as then went) was

i a *Revelation*. But is a stranger severity h is related by *Thomas ipratanus* concerning a gentleman condemned robbery and violence, had so deep a sense of n, that he was not con- with a single death, but ed to be tormented, and n pieces joint by joint, intermedial senses, that ght by such a smart sig- t greater sorrow. Some given great estates to poor and to Religion; have built Colleges for persons; many have ed Martyrdom; and rh those that died under nduct of the *Maccabees* fence of their Country Religion had pendants eir breasts consecrated e idols of the *Jam-* s; yet that they gave lives in such a cause so great a duty, (the st things they could give,) it was esteemed vail hugely towards the on and acceptance of persons. An heroic a of virtue is a huge endium of Religion; f it be attained to by usual measures and pro- of a Christian, from inclination to act, from act to habit, from habit to abode, from abode to reigning, from reigning to perfect possession, from possession to extraordinary emanations, that is, to heroic actions, then it must needs do the work of man, by being so great towards the work of God: but if a man comes thither *per saltum*, or on a sudden, (which is seldom seen,) then it supposes the man always well inclined, but abused by accident or hope, by confidence or ignorance; then it supposes the man for the present in a great fear of evil, and a passionate desire of pardon; it supposes his apprehensions great, and his time little; and what the event of that will be, no man can tell: but it is certain that *to some purposes* God will account for our Religion on our death-bed, not by the measures of our time, but the eminency of affection (as said *Celestine* the first^p;) that is, supposing the man in the state of grace, or in the revealed possibility of Salvation, then an heroical act hath the reward of a longer series of good actions, in an

ra ad Deum conversio in ultimis positurum mente potius est aesti-
 quam tempore.—*Cel. P. ep. ii. c. 9.* Vera conversio; scil. ab infi-
 ad finem Christi per Baptismum.

even and ordinary course of virtue.

11. *In what can remain for the perfecting a sick*

man's Rep helped by a spiritual

SECT. VII.

Acts of Repentance by way of Prayer and Ej used especially by old men in their age, and their Sickness.

Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens. We have transgressed and rebelled; and Thou hast not pardoned. Thou hast covered with anger and persecuted us; Thou hast slain, Thou hast not pitied. O cover not Thyself with a cloud; but let our prayer pass through^a.

I have sinned; what shall I do unto Thee, O Thou preserver of men? why hast Thou set me as a mark against Thee, so that I am a burden to myself? And why dost not Thou pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and Thou shalt seek me in the morning, but I shall not be^r.

The Lord is righteous; for I have rebelled against His commandments. Hear, I pray,

all ye people, I row. Behold, I in distress, my troubled, my heart within me: for I ously rebelled^a.

Thou, O Lord, for ever; Thy i generation to Wherefore dost Thou for ever, and fors long time? Turn Th Thee, O Lord, and be turned: renew of old. O reject utterly, and be not wroth against Thy

O remember not of my youth, nor gressions: but acc Thy mercies remem me, for Thy goodness Lord^a. Do Thou God the Lord, for T sake: because Thy good, deliver Thou am poor and needy heart is wounded a

^a Lam. iii. 40—44.

^r Lam. v. 19—22.

^a Job vii. 20, 21.

^a Lam. i.

^a Ps. xxi

am gone like the shadow but declineth, I am tossed up and down as the locust^a.

Then Zacheus stood forth and said, Behold, Lord, half of my goods I give to the poor; and if I have wronged any man, I restore him fourfold^b.

Hear my prayer, O Lord, and consider my desire^c. Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice^d. And enter not into judgment with Thy servant; for in Thy sight shall no man living be justified. Teach me to do the thing that pleaseth Thee, for Thou art my God: let Thy loving Spirit lead me forth unto the land of righteousness^e.

I will [speak] of mercy and judgment: unto Thee, O Lord, will I [make my prayer.] I will behave myself wisely in a perfect way. When wilt Thou come unto us? I will walk in my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside: it shall not cleave to me^f.

Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a

right spirit within me. Deliver me from blood-guiltiness, O God, [from malice, envy, the follies of lust and violences, of passion, &c.] Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness.

The sacrifice of God is a broken heart: a broken and a contrite heart, O God, Thou wilt not despise^g.

Lord, I have done amiss; I have been deceived: let so great a wrong as this be removed, and let it be so no more.

The Prayer for the grace and perfection of Repentance.

I.

O Almighty God, Thou art the great Judge of all the world, the Father of our Lord Jesus Christ, the Father of mercies, the Father of Men and Angels, Thou lovest not that a sinner should perish, but delightest in our conversion and salvation, and hast in our Lord Jesus Christ established the Covenant of Repentance, and promised pardon to all them that confess their sins and forsake them: O my God, be Thou pleased to work in me what Thou hast commanded should be in

^a Ps. cix. 31—33.

^b Luke xix. 8.

^c Ps. cxlvi. 1.

^d Ps. cxli. 2.

^e Ps. cxlvi. 2, 10.

^f Ps. ci. 1—3.

^g Ps. li. 9, 10, 14, 17.

me. Lord, I am a dry tree, who neither have brought forth fruit unto Thee and unto holiness, nor have wept out salutary tears, the instrument of life and restitution, but have behaved myself like an unconcerned person in the ruins and breaches of my Soul: but, *O God, Thou art my God, early will I seek Thee; my Soul thirsteth for Thee in a barren and thirsty land where no water is.* Lord, give me the grace of tears and pungent sorrow, let my heart be as a land of rivers of waters, and my head a fountain of tears: turn my sin into Repentance, and let my Repentance proceed to pardon and refreshment.

II.

Support me with Thy Graces, strengthen me with Thy Spirit, soften my heart with the fire of Thy love, and the dew of Heaven, with penitential showers: make my care prudent, and the remaining portion of my days like the perpetual watches of the night, full of caution and observance, strong and resolute, patient and severe. I remember, O Lord, that I did sin with greediness and passion, with

great desires and unbated choice: O let as great in my Repentance as ever I have been calamity and shame my hatred of sin be as my love to Thee both as near to infirmity as my proportion can reach.

III.

O Lord, I renounce affection to sin, and not buy my health; redeem my life with any thing against the will of my God, but would die than offend Thee, my dearest Saviour, have mercy upon Thy servant, let me by Thy sentence be devoted to perpetual penance (the abode of this life) every sigh be the expression of a Repentance, and every groan an accent of eternal life, and every struggle my disease a punishment of my sin, and an instrument of pardon; that at my turn to the land of innocence and pleasure I may offer the votive sacrifice (the Supper of the Lamb) *was from the beginning of the world slain* for the redemption of every sorrowful and turning sinner. O Lord, let me sorrow here and hereafter, through

st, who is our hope, *the*
rection of the dead,
 justifier of a sinner,
 the glory of all faithful
 A. Amen.

Prayer for Pardon of
sins, to be said frequently
in time of Sickness, and in
the portions of old age.

I.

Eternal and most gra-
 s Father, I humbly
 w myself down at the
 of Thy mercy-seat, upon
 confidence of Thy es-
 sial mercy, and Thy com-
 dment, that we *should*
boldly to the throne of
Thy, that we may find
Thy in time of need^b. O

God, hear the prayers
 cries of a sinner, who
 earnestly for mercy.
 I, my needs are greater
 all the degrees of my
 re can be ; unless Thou
 pity upon me, I perish
 itely and intolerably ;
 then there will be one
 e fewer in the choir of
 ers, who shall recite Thy
 ses to eternal ages. But,
ord, in mercy deliver my
! O save me for Thy
Thy's sake. For in the
nd death there is no re-
embrance of Thee ; in that
is who shall give Thee
Thy's ?

II.

O Just and dear God, my
 sins are innumerable, they
 are upon my soul in multi-
 tudes, they are a burden
 too heavy for me to bear ;
 they already bring sorrow
 and sickness, shame and
 displeasure, guilt and a
 decaying spirit, a sense of
 Thy present displeasure,
 and fear of worse, of infi-
 nitely worse. But it is to
 Thee so essential, so delight-
 ful, so usual, so desired by
 Thee, to shew mercy, that,
 although my sin be very
 great, and my fear propor-
 tionable, yet Thy Mercy is
 infinitely greater than all
 the world, and my hope and
 my comfort rise up in pro-
 portions towards it, that I
 trust the Devils shall never
 be able to reprove it, nor
 my own weakness discom-
 pose it. Lord, Thou hast
 sent Thy Son to die for the
 pardon of my sins ; Thou
 hast given me Thy Holy
 Spirit, as a seal of adoption
 to consign the article of Re-
 mission of sins ; Thou hast
 for all my sins still continued
 to invite me to conditions
 of Life by Thy ministers the
 prophets ; and Thou hast
 with variety of holy acts
 softened my spirit, and pos-

^a John xl. 28.

^b Heb. iv. 16.

^c Ps. vi. 4, 5.

sessed my fancy, and instructed my understanding, and bended and inclined my will, and directed or overruled my passions in order to repentance and pardon : and why should not Thy servant beg passionately, and humbly hope for the effects of all these Thy strange and miraculous acts of loving kindness ? Lord, I deserve it not, but I hope Thou wilt pardon all my sins ; and I beg it of Thee for *Jesus* Christ His sake, Whom Thou hast made the great endearment of Thy promises, and the foundation of our hopes, and the mighty instrument whereby we can obtain of Thee whatsoever we need and can receive.

III.

O my God, how shall Thy servant be disposed to receive such a favour, which is so great that the ever-blessed *Jesus* did die to purchase it for us : so great

confess my sins daily, by the ac-
secret acts of
and if we con-
Thou hast called
justice to forgive
and to cleanse
unrighteousness
put my trust in
Thou art ever
them that put
Thee. *I call*
for mercy ; and
always more re-
than we to pro-
that I can do,
I am, and all
of myself, is no
and infirmity,
therefore I go forth
and throw myself
into the arms of
through *Jesus*
beg of Thee for
and Passion's
Resurrection and
by all the par-
demption, and
Mercy, in which
est Thyself and
works of the

absolved by Thy sentence, from generation to generation. Amen.

An Act of holy resolution of Amendment of life in case of Recovery.

O most just and most merciful Lord God, Who hast sent evil diseases, sorrow and fear, trouble and uneasiness, briers and thorns into the world, and planted them in our houses, and round about our dwellings, to keep sin from our Souls, or to drive it thence; I humbly beg of Thee that this my Sickness may serve the ends of the Spirit, and be a messenger of spiritual life, an instrument of reducing me to more religious and sober courses. I say, O Lord, that I am unready and unprepared in my accounts, having thrown away great portions of my time in vanity, and set myself hugely back in the accounts of eternity; and I had need live my life over again, and live it better: but Thy counsels are in the great deep, and Thy footsteps in

the water; and I know not what Thou wilt determine of me. If I die, I throw myself into the arms of the Holy Jesus, Whom I love above all things: and if I perish, I know I have deserved it; but Thou wilt not reject him that loves Thee: but if I recover, I will live by Thy grace and help to do the work of God, and passionately pursue my interest of Heaven, and serve Thee in the labour of love, with the charities of a holy zeal, and the diligence of a firm and humble obedience. Lord, I will dwell in Thy temple, and in Thy service; Religion shall be my employment, and Alms shall be my recreation, and Patience shall be my rest, and to do Thy will shall be my meat and drink¹, and to live shall be Christ, and then to die shall be gain^m.

O spare me a little, that I may recover my strength, before I go hence and be no more seenⁿ. Thy will be done on earth as it is in Heaven. Amen.

¹ John iv. 24.

^m Phil. i. 21.

ⁿ Ps. xxxix. 13.

SECT. VIII.

An Analysis or Resolution of the Decalogue, and the precepts of the Gospel, describing the Duties enjoined the Sins forbidden respectively; for the assistance of men in making their Confessions to God as Ministers, and the rendering their Repentance more particular and perfect.

1. *Thou shalt have none other Gods but Me.*

Duties commanded are,

1. To love God above all things. 2. To obey Him and fear Him. 3. To worship Him with prayers, vows, thanksgivings, presenting to Him our Souls and bodies, and all such actions and expressions which the consent of Nations or the Laws and customs of the place where we live have appropriated to God. 4. To design all to God's glory. 5. To enquire after His will. 6. To believe all His word. 7. To submit to His Providence. 8. To proceed toward all our lawful ends by such means as Himself hath appointed. 9. To speak and think honourably of God, and recite His praises, and confess His Attributes and perfections.

They sin against this Commandment, 1. Who love themselves or any of the creatures inordinately and intemperately. 2. They that

despise or neglect the Divine Precepts. 3. That pray to unknown false gods. 4. They that believe or deny the God. 5. They that make vows to creatures: 6. Prayers to the honour of men or women, or Angels as *Pater-nosters* to the honour of the Virgin or S. Peter, which is a part of that honour is due to God, and not to the creature: Religion paid to men or women out of God's portion, out of prayer directed to God immediately and it is an act contrary to that Religion which God the last end of all things; for this turns our addresses to God into something to the creature as if they stood beyond for by the intermedialship paid to God, they do not truly honour God, man, or Angel. 7. That make consumption of creatures to the creature

Pyridians, who offered
and those that burnt
or candles, to the
Mary. 8. They that
mselves to the Devil,
e contracts with him,
e phantastic conver-
with him. 9. They
onsult Witches and
e-tellers. 10. They
y upon Dreams and
itious observances :
t use charms, spells,
itious words and cha-
verses of Psalms,
secrated elements, to
eases, to be shot-free,
er stolen goods, or en-
to secrets : 12. That
fully ignorant of the
? God, or love to be
d in their persuasions,
ey may sin with con-

13. They that neg-
ray to God. 14. They
rogate to themselves
ry of any action or
and do not give the
to God as *Herod*°.
ey that doubt of or
ve any article of the
or any proposition of
re, or put false glosses
e secular or vicious
ainst their conscience
violence any way
o their Reason. 16.
at violently or pas-
y pursue any tempo-
with an eagerness
than the thing is in

prudent account. 17. They
that make Religion to serve
ill ends, or do good to evil
purposes, or evil to good
purposes. 18. They that
accuse God of injustice or
unmercifulness, remissness
or cruelty ; such as are the
presumptuous, and the des-
perate. 19. All Hypocrites
and pretenders to Religion,
walking in forms and sha-
dows, but denying the power
of godliness. 20. All im-
patient persons, all that re-
pine or murmur against the
prosperities of the wicked,
or the calamities of the godly,
or their own afflictions. 21.
All that blaspheme God, or
speak dishonourable things
of so sacred a Majesty. 22.
They that tempt God, or
rely upon His protection
against His rules, and with-
out His promise, and besides
reason, entering into danger
from which without a miracle
they cannot be rescued. 23.
They that are bold in the
midst of judgment, and fear-
less in the midst of the
Divine vengeance, and the
accents of His anger.

II. Comm. *Thou shalt not
make to thyself any graven
image, nor worship it.*

*The moral Duties of this
Commandment are, 1. To
worship God with all bodily*

worship and external forms of address, according to the custom of the Church we live in. 2. To believe God to be a spiritual and pure substance, without any visible form or shape. 3. To worship God in ways of His own appointing, or by His proportions, or measures of Nature and right Reason, or public and holy customs.

They sin against this Commandment, 1. That make any Image or pictures of the Godhead, or fancy any likeness to Him. 2. They that use Images in their Religion, designing or addressing any religious worship to them: for if this thing could be *naturally tolerable*, yet it is too near *an intolerable* for a jealous God to suffer. 3. They that deny to worship God with lowly reverence of their bodies, according as the Church expresses her reverence to God externally. 4. They that invent or practise superstitious worshipings, invented by man against God's word, or without reason, or besides the public customs or forms of worshipping, either foolishly

III. Comm. *Thou shalt take God's Name in*

The Duties of this commandment are, 1. Honour and revere the Holy Name of God. invoke His Name directly or by consequence, solemn and permitted jurations, or public 3. To use all things persons upon whose Name is called, or an imprinted, with a full and separate manner of usage, different from common, and far from common and scorn. 4. To speak truth and judgment.

They sin against this commandment, 1. Who vainly and customarily without just cause, without competent authority. 2. They that blaspheme or curse. 3. They that speak without grave cause or solemn occasion. 4. They that forswear themselves, is, they that do not perform their vows to God; or swear or call God to witness to a lie. 5. They that rashly, or maliciously commit a sin, or an

ous inquiries into the
 sts, and intruders into
 mysteries and hidden
 gs of God. 8. They that
 e God, or curse a creature
 lod. 9. They that pro-
 Churches, holy utensils,
 persons, holy customs,
 Sacraments. 10. They
 provoke others to swear
 ntarily, and by design,
 incuriously, or negli-
 ly, when they might
 l it. 11. They that
 r to things uncertain
 unknown.

*Comm. Remember that
 we keep holy the Sabbath
 day.*

*The Duties of this Com-
 mandment are,* 1. To set
 some portions of our
 for the immediate of-
 of Religion, and glori-
 on of God. 2. That is
 done according as God
 is Holy Church hath ap-
 ed. 3. One day in
 is to be set apart.
 ie Christian day is to be
 gated into the place
 e Jews' day : the Resur-
 on of Christ and the
 mption of man was a
 er blessing than to cre-
 im. 5. God on that
 to be worshipped and
 wledged as our Creator,
 is our Saviour. 6. The
 to be spent in holy
 in hearing Divine

service, public prayers, fre-
 quenting the Congregations,
 hearing the Word of God
 read or expounded, reading
 good books, meditation, alms,
 reconciling enmities, remis-
 sion of burdens and of of-
 fences, of debts and of work :
 friendly offices, neighbour-
 hood, and provoking one
 another to good works ; and
 to this end all servile works
 must be omitted, excepting
 necessary and charitable of-
 fices to men or beasts, to
 ourselves or others.

*They sin against this
 Commandment,* 1. That do,
 or compel or entice others
 to do, servile works without
 the cases of necessity or
 charity, to be estimated
 according to common and
 prudent accounts. 2. They
 that refuse or neglect to
 come to the public assem-
 blies of the Church, to hear
 and assist at the Divine
 offices entirely. 3. They that
 spend the day in idleness,
 forbidden or vain recre-
 ations, or the actions of sin
 and folly. 4. They that buy
 and sell without the cases
 of permission. 5. They that
 travel unnecessary journeys.
 6. They that act or assist
 in contentions or law-suits,
 markets, fairs, &c. 7. They
 that on that day omit their
 private devotion, unless the
 whole day be spent in public.

8. They that by any cross or contradictory actions against the customs of the Church do purposely desecrate or unhallow and make the day common; as they that in despite and contempt fast upon the Lord's day, lest they may celebrate the Festival after the manner of the Christians.

V. Comm. *Honour thy father and thy mother.*

The Duties are, 1. To do honour and reverence to, and to love our natural Parents. 2. To obey all their domestic commands; for in them the scene of their authority lies. 3. To give them maintenance and support in their needs. 4. To obey Kings and all that are in authority. 5. To pay tribute and honours, custom and reverence. 6. To do reverence to the aged and all our betters. 7. To obey our Masters, spiritual governors and Guides, in those things which concern their 4. That refuse and re or any of their lawfi mande. 5. Childre marry without or their consent, when be reasonably obtain That curse them from they receive so man inga. 7. That grie souls of their Parents complying in their and observing their stances. 8. That ha persons, that mock or use uncomely j 9. That discover their ness voluntarily. 10. murmur against th junctions, and obey th voluntarily. 11. Al against their Kings, supreme Power, whe legally and justly in 12. That refuse to j butes and impositio posed legally. 13. Th disobey their Master mur or repine again commands, abuse or their persons, talk rud 14. They that curse th in their heart, or spe

lives of our relatives and all with whom we converse, (or who can need us, and we assist) by prudent, reasonable and wary defences, advocations, discoveries of snares, &c. 2. To preserve our health, and the integrity of our bodies and minds, and of others. 3. To preserve and follow peace with all men.

They sin against this Commandment, 1. That destroy the life of a man or woman, himself or any other. 2. That do violence to or dismember or hurt any part of the body with evil intent. 3. That fight duels, or commence unjust wars. 4. They that willingly hasten their own or others' death. 5. That by oppression or violence embitter the spirits of any, so as to make their life sad, and their death hasty. 6. They that conceal the dangers of their neighbour, which they can safely discover. 7. They that sow strife and contention among neighbours. 8. They that refuse to rescue or preserve those whom they can and are obliged to preserve. 9. They that procure abortion. 10. They that threaten, or keep men in fears, or hate them.

VII. Comm. *Thou shalt not commit adultery.*

The Duties are, 1. To pre-

serve our bodies in the chastity of a single life, or of marriage. 2. To keep all the parts of our bodies in the care and severities of chastity; so that we be restrained in our eyes as well as in our feet.

They sin against this Commandment, 1. Who are adulterous, incestuous, sodomitical, or commit fornication. 2. They that commit folly alone, dishonouring their own bodies with softness and wantonness. 3. They that immoderately let loose the reins of their bolder appetite, though within the protection of marriage. 4. They that by wanton gestures, wandering eyes, lascivious dressings, discovery of the nakedness of themselves or others, filthy discourse, high diet, amorous songs, balls and revellings, tempt and betray themselves or others to folly. 5. They that marry a woman divorced for adultery. 6. They that divorce their wives, except for adultery, and marry another.

VIII. Comm. *Thou shalt not steal.*

The Duties are, 1. To give every man his due. 2. To permit every man to enjoy his own goods and estate quietly.

They sin against this Commandment, 1. That injure any man's estate by open violence or by a secret robbery, by stealth or cozenage, by arts of bargaining or vexatious law-suits. 2.

That refuse or neglect to pay their debts when they are able. 3. That are forward to run into debt knowingly beyond their power, without hopes or purposes of repayment. 4. Oppressors of the poor. 5. That exact usury of necessitous persons, or of any beyond the permissions of equity as determined by the laws. 6. All sacrilegious persons; people that rob God of His dues, or of His possessions. 7. All that game, viz. at cards and dice, &c. to the prejudice and detriment of other men's estates. 8. They that imbase coin and metals, and obtrude them for perfect and natural. 9. That break their promises to the detriment of a third person. 10. They that refuse to stand to their bargains. 11. They that by negligence imbecil other men's estates, spoiling or letting any thing perish which is entrusted to them. 12. That refuse to restore the pledge.

IX. Comm. Thou shalt not bear false witness.

The Duties are, 1. To give

testimony to truth, when we are called to it by a competent authority. 2. To preserve the good name of our neighbours. 3. To speak well of them that deserve it.

They sin against this Commandment, 1. That speak false things in judgment, accusing their neighbours unjustly, or denying his crime publicly when they are asked, and can be commanded lawfully to tell it. 2. Flatterers, and 3. Slanderers; 4. Backbiters, and 5. Detractors. 6. They that secretly raise jealousies and suspicion of their neighbours causelessly.

X. Comm. Thou shalt not covet.

The Duties are, 1. To be content with the portion God hath given us. 2. Not to be covetous of other men's goods.

They sin against this Commandment, 1. That envy the prosperity of other men. 2. They that desire passionately to be possessed of what is their neighbour's. 3. They that with greediness pursue riches, honours, pleasures and curiosities. 4. They that are too careful, troubled, distracted or amazed, affrighted and afflicted with being solicitous in the conduct of temporal blessings.

These are the general lines of duty by which we may discover our failings, and be humbled, and confess accordingly: only the penitent person is to remember, that, although these are the kinds of sins described after the sense of the Jewish Church, which consisted principally in the external action or *the deed done*, and had no restraints upon the thoughts of men, save only in the Tenth Commandment, which was mixed, and did relate as much to action as to thought, (as appears in the instances;) yet upon us Christians there are many circumstances and degrees of obligation which endear our duty with greater severity and observation: and the penitent is to account of himself and enumerate his sins, not only by external actions or *the deed done*, but by words and by thoughts; and so to reckon if he have done it directly or indirectly, if he have caused others to do it, by tempting or encouraging, by assisting or counselling, by not dissuading when he could and ought, by fortifying their hands or hearts, or not weakening their evil purposes; if he have de-

signed or contrived its action, desired it or loved it, delighted in the thought, remembered the past sin with pleasure or without sorrow: These are the *by-ways* of sin, and the *crooked lanes* in which a man may wander and be lost as certainly as in the broad high-ways of iniquity.

But besides this, our Blessed Lord and His Apostles have added divers other precepts; some of which have been with some violence reduced to the Decalogue, and others have not been noted at all in the Catalogues of confession. I shall therefore describe them entirely, that the sick man may discover his failings, that by the mercies of God in *Jesus Christ* and by the instrument of Repentance he may be presented pure and spotless before the throne of God.

The special Precepts of the Gospel.

1. ^aPrayer, frequent, fervent, holy, and persevering.
 2. ^bFaith. 3. ^cRepentance.
 4. ^dPoverty of spirit, as opposed to ambition and high designs. 5. And in it is ^ehumility, or sitting down

^a 1 Thessa. v. 17; Luke xviii. 1.
^b Acts iii. 19. ^d Matt. v. 8.

^b Mark xvi. 16. ^c Luke xiii. 8;
^e Luke xiv. 10; John xiii. 14.

in the lowest place, and in giving honour to go before another. 6. ¹Meekness, as it is opposed to waywardness, fretfulness, immoderate grieving, disdain and scorn. 7. Contempt of the world. 8. ²Prudence, or the advantageous conduct of Religion. 9. ³Simplicity, or sincerity in words and actions, pretences and substances. 10. ⁴Hope. 11. ⁵Hearing the Word. 12. ⁶Reading. 13. ⁷Assembling together. 14. ⁸Obedying them that have the rule over us in spiritual affairs. 15. ⁹Refusing to communicate with persons excommunicate: whether also may be reduced, ¹⁰to reject Hereticks. 16. ¹¹Charity: viz. ¹²Love to God above all things; brotherly kindness, or profitable love to our neighbours as ourselves, to be expressed in Alms, ¹³forgiveness, and to die for our brethren. 17. ¹⁴To pluck out the right eye, or violently to rescind all occasions of sin, though dear to us as an eye. 18. ¹⁵To reprove our erring brother. 19. ¹⁶To be patient in afflictions: and ¹⁷longanimity is referred hither, or long-sufferance; which is the perfection and perseverance of patience, and is opposed to hastiness and weariness of spirit. 20. To be ¹⁸thankful to our benefactors; but above all, in all things to give thanks to God. 21. ¹⁹To rejoice in the Lord always. 22. ²⁰Not to quench, ²¹not to grieve, ²²not to resist the Spirit. 23. ²³To love our wives as Christ loved His Church, and to reverence our husbands. 24. ²⁴To provide for our families. 25. ²⁵Not to be bitter to our children. 26. ²⁶To bring them up in the nurture and admonition of the Lord. 27. ²⁷Not to despise prophesying. 28. ²⁸To be gentle, and easy to be entreated. 29. ²⁹To give no scandal or offence. 30. ³⁰To follow after peace with all men, and to make peace. 31. ³¹Not to go to law before the unbelievers. 32. ³²To do all things that are of

¹ Matt. v. 5; Col. iii. 12. ² Matt. x. 16; 1 Thess. v. 8. ³ Rom. viii. 24.
⁴ Luke xvi. 29; Mark iv. 24. ⁵ 1 Tim. iv. 18. ⁶ Heb. x. 25. ⁷ Heb. xlii. 17;
Matt. xviii. 17. ⁸ 2 Thess. iii. 6; 2 John 10. ⁹ Titus iii. 10. ¹⁰ Colos. iii. 14;
1 Tim. i. 5; 2 Tim. ii. 2. ¹¹ Mark xii. 30. ¹² Matt. vi. 14. ¹³ 1 Joh. iii. 16.
¹⁴ Matt. xviii. 9. ¹⁵ Matt. xviii. 15. ¹⁶ James i. 4; Luke xxi. 19. ¹⁷ Heb. xii. 13;
Gal. vi. 9. ¹⁸ Eph. v. 20; 2 Thess. i. 8; Luke vi. 32; 2 Tim. iii. 2.
¹⁹ 1 Thess. v. 16; Phil. iii. 1; iv. 4. ²⁰ 1 Thess. v. 19. ²¹ Eph. v. 30.
²² Acts vii. 51. ²³ Ephes. v. 33. ²⁴ 1 Tim. v. 8. ²⁵ Coloss. iii. 21.
²⁶ Ephes. vi. 4. ²⁷ 1 Thess. v. 20. ²⁸ 2 Tim. ii. 24. ²⁹ Matt. xviii. 7;
1 Cor. x. 32. ³⁰ Heb. xii. 14. ³¹ 1 Cor. vi. 1. ³² Phil. iv. 8.

good report, or the actions of °public honesty; °abstaining from all appearances of evil. 33. °To convert souls, or turn sinners from the error of their ways. 34. °To confess Christ before all the world. 35. °To resist unto blood, if God calls us to it. 36. °To rejoice in tribulation for Christ's sake. 37. °To remember and °shew forth the Lord's death till His second coming, by celebrating the Lord's Supper. 38. °To believe all the New Testament. 39. °To add nothing to Saint John's last Book, that is, to pretend to no new Revelations. 40. To keep the customs of the Church, her festivals and solemnities; lest we be reproved as the *Corinthians* were by Saint Paul, **We have no such customs, nor the Churches of God.* 41. °To contend earnestly for the faith. °Not to be contentious in matters not concerning the eternal interest of our Souls: but in matters indifferent to *have Faith to*

ourselves. 42. °Not to make schisms or divisions in the body of the Church. 43. °To call no man Master upon earth, but to acknowledge Christ our Master and Law-giver. 44. °Not to domineer over the Lord's heritage. 45. °To try all things, and keep that which is best. 46. °To be temperate in all things. 47. °To deny ourselves. 48. °To mortify our lusts and their instruments. 49. °To lend looking for nothing again, nothing by way of increase, nothing by way of recompence. 50. °To watch and stand in readiness against the coming of the Lord. 51. °Not to be angry without cause. 52. °Not at all to revile. 53. °Not to swear. 54. °Not to respect persons. 55. °To lay hands suddenly on no man. [This especially pertains to *Bishops. °To whom also, and to all the Ecclesiastical Order, it is enjoined, that they °*preach the word*, that they °*be instant in season and out of season*, that they °*rebuke, reprove, exhort with*

• 2 Cor. viii. 21. ° 1 Thess. v. 22. ° James v. 19, 20. ° Matt. x. 32.
 • Heb. xii. 4. ° Matt. v. 12; James i. 2. ° Luke xxii. 19.
 • 1 Cor. xi. 26. ° John xx. 30, 31; Acts iii. 23; Mark i. 1; Luke x. 16.
 • Rev. xxii. 18. ° 1 Cor. xi. 16. ° Jude 8. ° Rom. xiv. 13, 22.
 • Rom. xvi. 17. ° Matt. xxiii. 8—10. ° 1 Pet. v. 3. ° 1 John iv. 1;
 1 Thess. v. 21. ° 1 Cor. ix. 25; Tit. ii. 2. ° Matt. xvi. 24. ° Col. iii. 5;
 Rom. viii. 13. ° Luke vi. 34, 35. ° Mark xiii. 35; Matt. xxiv. 42; xxv. 13.
 ° Matt. v. 22; Ephes. iv. 26. ° 1 Cor. vi. 10; Matt. v. 22.
 ° Matt. v. 34. ° James ii. 1. ° 1 Tim. v. 22. ° 2 Tim. iv. 2.

all long-suffering and doctrine.] 56. To keep the Lord's day, (derived into an obligation from a practice Apostolical). 57. 'To do all things to the glory of God. 58. 'To hunger and thirst after righteousness and its rewards. 59. * To avoid foolish questions. 60. 'To pray for persecutors, and to do good to them that persecute us, and despitefully use us. 61. * To pray for all men. 62. * To maintain good works for necessary uses. 63. 'To work with our own hands, that we be not burdensome to others, avoiding idleness. 64. * To be perfect as our heavenly Father is perfect. 65. 'To be liberal and frugal: for He that will call us to account for our time, will also for the spending our money. 66. * Not to use

uncomely jestings. 67. 'Modesty; as opposed to boldness, to curiosity, to indecency. 68. * To be swift to hear, slow to speak. 69. 'To worship the Holy 'Jesus' at the mention of His Holy Name: as of old God was at the mention of 'Jehovah.'

These are the straight lines of Scripture, by which we may also measure our obliquities, and discover our crooked walking. If the sick man hath not done these things, or if he have done contrary to any of them in any particular, he hath cause enough for his sorrow, and matter for his confession: of which he needs no other forms, but that he heartily deplore and plainly enumerate his follies, as a man tells the sad stories of his own calamity.

SECT. IX.

Of the sick man's practice of Charity and Justice, by way of Rule.

Let the sick man set his house in order before he die ; state his cases of Conscience, reconcile the fractures of his family, re-unite brethren,

cause right understandings and remove jealousies ; give good counsels for the future conduct of their persons and estates, charm them into

* 1 Cor. x. 31. * Matt. v. 6. * Tit. iii. 9. * Matt. v. 44 ; Rom. xii. 14.
 * 1 Tim. ii. 1. * Titus iii. 14. * Ephes. iv. 28. * Matt. v. 48.
 * 1 Pet. iii. 8 ; 2 Pet. i. 6, 7 ; 2 Cor. viii. 7 ; 2 Cor. ix. 5. * Ephes. v. 4.
 * 1 Tim. ii. 9. * Jam. i. 19. * Phil. ii. 10.

Religion by the authority and advantages of a dying person ; because the last words of a dying man are like the tooth of a wounded lion, making a deeper impression in the agony than in the most vigorous strength.

Let the sick man discover every secret of art, or profit, physic, or advantage to mankind, if he may do it without the prejudice of a third person. Some persons are so uncharitably envious, that they are willing that a secret recipe should die with them, and be buried in their grave, like treasure in the sepulchre of David. But this, which is a design of Charity, must therefore not be done to any man's prejudice ; and the mason of *Herodotus* the King of Egypt, who kept secret his notice of the King's treasure, and when he was a-dying told his son, betrayed his trust then when he should have kept it most sacredly for his own interest. In all other cases let thy Charity out-live thee, that thou mayest rejoice in the mansion of rest, because by thy means many living persons are eased or advantaged.

3. Let him make his *Will* with great justice and piety, *that is, that the right heirs*

be not defrauded for collateral respects, fancies or indirect fondnesses ; but the inheritances descend in their legal and due channel : and in those things where we have a liberty, that we take the opportunity of doing virtuously, that is, of considering how God may be best served by our donatives, or how the interest of any virtue may be promoted ; in which we are principally to regard the necessities of our nearest kindred and relatives, servants and friends.

4. Let the *Will* or *Testament* be made with ingenuity, openness, and plain expression, that he may not entail a law-suit upon his posterity and relatives, and make them lose their Charity, or entangle their estates, or make them poorer by the gift. *He hath done me no charity, but dies in my debt, that makes me sue for a legacy.*

5. It is proper for the state of sickness, and an excellent anealing us to burial, that we give Alms in this state ; so burying treasure in our graves, that will not perish, but rise again in the resurrection of the just. Let the dispensation of our Alms be as little entrusted to our exe-

cutors as may be, *excepting the lasting and successive portions**; but with our own present care let us exercise the Charity, and secure the *stewardship*. It was a custom amongst the old Greeks, to bury horses, clothes, arms, and whatsoever was dear to the deceased person, supposing they might need them, and that without clothes they should be found naked by their Judges; and all the friends did use to bring gifts, by such liberality thinking to promote the interest of their dead. But we may offer our *ἐντάφια* ourselves best of all; our doles and funeral meals, if they be our own early provisions, will then spend the better: and it is good so to carry our passing penny in our hand, and by reaching that hand to the poor, *make a friend in the everlasting habitations*. He that gives with his own hand, shall be sure to find it¹; and the poor shall find it: but he that trusts Executors with Charity, and the eco- and issues of his virtue which he must enter his hopes of Heaven pardon, shall find but ill account, when his cutors complain he poor. *Think on this* this purpose wise and was the counsel of *Salomon*.
 ' Let a dying man, who
 ' nothing else of which
 ' may make an effective
 ' lation, offer up to God
 ' his substance: Let him
 ' it with compunction
 ' tears, with grief and
 ' ing, as knowing that
 ' oblations have their
 ' not by the price, but
 ' the affection; and
 ' our Faith that com-
 ' eth the money, since
 ' receives the money in
 ' hands of the poor, in
 ' the same time give
 ' does not take the blessing
 ' because He receives
 ' thing but His own
 ' man gives that which
 ' none of his own, than
 ' which he is only a steward

* Vide reg. 6. paulo infr.

Man therefore be careful to have this in mind,
 That thou givest with thine hand, that thou shalt find.
 For widows be slothful, and children be unkind,
 Executors be covetous, and keep all that they find.
 If any body ask where the deads goods became;

They Answer,

So God me help and Halldam, he died a poor man.

Think on this.

Written upon a wall in St. Edmund's Church in Lombard street

* Contra avaritiam.

‘and shall be accountable for every shilling. Let it therefore be offered humbly, as a creditor pays his debts ; not magnifically, as a Prince gives a donative : and let him remember that such doles do not pay for the sin, but they ease the punishment ; they are not proper instruments of redemption, but instances of supplication, and advantages of prayer ; and when we have done well, remember that we have not paid our debt, but shewn our willingness to give a little of the vast sum we owe : and he that gives plentifully according to the measure of his estate, is still behind-hand according to the measure of his sins. Let him pray to God that this late oblation may be accepted ; and so it will, if it sails to him in a sea of penitential tears or sorrows that it is *so little*, and that it is *so late*.’

6. Let the sick man’s Charity be so ordered, that it may not come only to deck the funeral and make up the pomp ; Charity waiting like one of the solemn mourners ; but let it be continued, that, besides the Alms of health and sickness, there may be a rejoicing in God

for his Charity long after his funerals, so as to become more beneficial and less public ; that the poor may pray in private, and give God thanks many days together. This is matter of prudence ; and yet in this we are to observe the same regards which we had in the Charity and Alms of our lives ; with this only difference, That in the Funeral Alms also of rich and able persons the public customs of the Church are to be observed, and decency and solemnity, and the expectations of the poor, and matter of public opinion, and the reputation of Religion ; in all other cases let thy Charity consult with Humility and Prudence, that it never minister at all to vanity, but be as full of advantage and usefulness as it may.

7. Every man will forgive a dying person ; and therefore let the sick man be ready and sure, if he can, to send to such persons whom he hath injured, and beg their pardon, and do them right : For in this case he cannot stay for an opportunity of convenient and advantageous reconciliation ; he cannot then spin out a treaty, nor beat down the price of composition, nor

lay a snare to be quit from the obligation and coercion of laws; but he must ask forgiveness down-right, and make him amends as he can, being greedy of making use of this opportunity of doing a duty that must be done, but cannot any more, if not now, until time returns again, and tells the minutes backwards, so that yesterday shall be reckoned in the portions of the future.

8. In the intervals of sharper pains, when the sick man amasses together all the arguments of comfort and testimonies of God's love to him and care of him, he must needs find infinite matter of thanksgiving and glorification of God: and it is a proper act of Charity and love to God, and Justice too, that he do honour to God on his death-bed for all the blessings of his life, not only in general communications, but those by which he hath seen separate and discerned from others, or supported and blessed in his own person: Such as are, *"In all my life-time I never broke a bone, I never fell into the hands of robbers, never into public shame, or into noisome diseases; I have not begged my bread, nor been tempted by great and unequal*

fortunes; God good unders friends, or a such a dang my prayers in lar pressures

This or the tion and cons thanksgiving duce love to fidence in the for He that * ings in prop state and ca life, I hope a in proportion of my sickness bed. This was as a most re of piety by the Heathens.

Tarsensis gave for his pros into Greece made a har upon the tops tains, when he was warn preaching do [O God] my holy rites by end to many fairs: and I g for Thy celes prophetic no Thou hast s what I ought I ought not. very great tha perceived and your care of

never exalted myself above my condition for any prosperous accident. And I pray that you will grant felicity to my wife, my children, and friends, and to me a death such as my life hath been. But that of Philagrius in Gregory Nazianzen is eucharistical, but it relates more especially to the blessings and advantages which are accidentally consequent to sickness. I thank Thee, O Father, and maker of all Thy children, that Thou art pleased to bless and to sanctify us even against our wills, and by the outward man purgest the inward, and leadest us through cross ways to

a blessed ending, for reasons best known unto Thee. However, when we go from our hospital and place of little intermedial rest in our journey to Heaven, it is fit that we give thanks to the Major-domo for our entertainment. When these parts of Religion are finished, according to each man's necessity, there is nothing remaining of personal duty to be done alone, but that the sick man act over these virtues by the renewings of Devotion, and in the way of Prayer; and that is to be continued as long as life, and voice, and reason dwell with us.

SECT. X.

Acts of Charity, by way of Prayer and Ejaculation; which may also be used for Thanksgiving, in case of Recovery.

O my Soul, thou hast said unto the Lord, Thou art my Lord; my goodness extendeth not to Thee: But to the Saints that are in the earth, and to the excellent, in whom is all my delight. The Lord is the portion of my inheritance and of my cup; Thou maintainest my lot¹.

As for God, His way is perfect: the word of the Lord is tried: He is a buckler to all those that trust in Him. For who is God, except the Lord? or who is a rock, save our God? It is God that girdeth me with strength, and maketh my way perfect².

¹ Ps. xvi. 2, 3, 5.

² Ps. xviii. 30—32.

*Be not Thou far from me,
O Lord: O my strength,
haste Thee to help me.*

*Deliver my soul from the
sword, my darling from the
power of the dog. Save me
from the lion's mouth: and
Thou hast heard me also
from among the horns of the
unicorns.*

*I will declare Thy Name
unto my brethren: in the
midst of the congregation
will I praise Thee.*

*Ye that fear the Lord,
praise the Lord: ye sons [of
God,] glorify Him, and fear
before Him all ye sons [of
men]. For He hath not de-
spised nor abhorred the afflic-
tion of the afflicted, neither
hath He hid His face from
him: but when he cried unto
Him He heard^a.*

*As the hart panteth after
the water-brooks, so longeth
my Soul after Thee, O God.*

*My Soul thirsteth for God,
for the living God: when
shall I come and appear
before the Lord?*

*O my God, my Soul is
cast down within me. All
Thy waves and billows are
gone over me. As with a
sword in my bones I am
reproached. Yet the Lord
will command His loving-
kindness in the day-time:*

*and in the night His
shall be with me, and
prayer unto the God of
life^b.*

*Bless ye the Lord in
congregations; even the
from the fountains of Is*

*My mouth shall shew
Thy righteousness and
salvation all the day
know not the numbers th*

*I will go in the stren
the Lord God: I will
mention of Thy righteou
even of Thine only. O
Thou hast taught me
my youth; and hū
have I declared Thy
drous works. But I
hope continually, and
yet praise Thee more
more.*

*Thy righteousness, O
is very high, Who hast
great things. O God,
is like unto Thee?
which hast shewed me
and sore trouble shalt qu
me again, and shalt i
me up again from the d
of the earth.*

*Thou shalt increase
goodness towards me,
comfort me on every sic*

*My lips shall greatl
joice when I sing unto
and my Soul which
hast redeemed^c. Bless
the Lord God, the Go*

^a Ps. xlii. 19—24.

^b Ps. xlii. 1, 2, 6, 7, 10, 8.

^c Ps. lxxviii.

^d Ps. lxxxi. 15, 16, 17, 14, 19—21, 22.

Israel, Who only doth wondrous things. And blessed be His glorious name for ever ; and let the whole earth be filled with His glory. Amen, Amen^r.

I love the Lord, because He hath heard my voice and my supplication. The sorrows of death compassed me ; I found trouble and sorrow. Then called I upon the Name of the Lord : O Lord, I beseech Thee, deliver my Soul. Gracious is the Lord and righteous : yea our God is merciful.

The Lord preserveth the simple : I was brought low, and He helped me. Return to thy rest, O my Soul : the Lord hath dealt bountifully with me. For Thou hast delivered my Soul from death, mine eyes from tears, and my feet from falling.

Precious in the sight of the Lord is the death of His saints. O Lord, truly I am Thy servant, I am Thy servant, and the son of Thine handmaid ; Thou shalt loose my bonds^a.

He that loveth not the Lord Jesus, let him be accursed^b.

O that I might love Thee as well as ever any creature loved Thee ! He that dwell-

eth in love dwelleth in God. There is no fear in love^c.

The Prayer.

O most gracious and eternal God and loving Father, Who hast poured out Thy bowels upon us, and sent the Son of Thy love unto us to die for love, and to make us dwell in love, and the eternal comprehensions of Thy divine mercies ; O be pleased to inflame my heart with a holy Charity toward Thee and all the world. Lord, I forgive all that ever have offended me, and beg that both they and I may enter into the possession of Thy mercies, and feel a gracious pardon from the same fountain of grace : and do Thou forgive me all the acts of scandal whereby I have provoked, or tempted, or lessened, or disturbed any person. Lord, let me never have my portion amongst those that divide the union, and disturb the peace, and break the Charities of the Church, and Christian Communion. And though I am fallen into evil times, in which Christendom is divided by the names of an evil divison ; yet I am in

^r Ps. lxxii. 18, 19.

^b Ps. cxvi. 1, 3—8, 15, 16.

^c 1 Cor. xiii. 22.

^a 1 John iv. 16, 18.

Charity with all Christians, with all that love the Lord *Jesus*, and long for His coming, and I would give myself to save the Soul of any of my brethren ; and I humbly beg of Thee that the public calamity of the several societies of the Church may not be imputed to my Soul to any evil purposes.

II.

Lord, preserve me in the unity of Thy holy Church, in the love of God and of my neighbours. Let Thy Grace enlarge my heart to remember, deeply to resent, faithfully to use, wisely to improve, and humbly to give thanks to Thee for all Thy favours, with which Thou hast enriched my Soul, and supported my estate, and preserved my person, and rescued me from danger

and invited me to go in all the days and of my life. Thou hast me through it with excellent conduct ; and gone astray after the manner of men ; but my heart is towards Thee. O Thou Thy servant as Thou to do unto those that Thy Name : let Thy comfort me, Thy Merciful me, Thy staff support me, Thy Grace sanctify me, Thy Grace sanctify sorrow, and Thy goodness pardon all my sins, Thy angels guide me with safety from this shadow of death Thy most Holy Spirit bring me into the land of life and righteousness, for Thy Name's sake which is so commendable, and for *Jesus* His sake, our dearest and most gracious Saviour Amen.

CHAP. V.

VISITATION OF THE SICK : OR, THE ASSISTANCE THAT
IS TO BE DONE TO DYING PERSONS BY THE MINISTRY
OF THEIR CLERGY-GUIDES.

SECT. I.

God, Who hath made no
new Covenant with dying
persons distinct from the
Covenant of the living, hath
not appointed no distinct
Sacraments for them, no
new manner of usages but
such as are common to all
the spiritual necessities of
dying and healthful persons.

From all the days of our Re-
gion, from our Baptism to
our resignation and delivery
of the Soul, God hath ap-
pointed His servants to mi-
nister to the necessities, and
annually to bless, and pru-
dently to guide, and wisely
to judge concerning Souls ;
and the Holy Ghost, that
pointing from above, de-
mands upon us in several
luxes, but ever by the
ministries of the Church.
our Heads are anointed with
the Sacred Unction, Bap-

tism, (not in ceremony, but
in real and proper effect);
our Foreheads in Confirm-
ation ; *our Hands* in Ordina-
tions ; *all our Senses* in
the Visitation of the sick ;
and all by the ministry
of especially-deputed and
instructed persons : and we,
who all our life-time derive
blessings from the fountains
of Grace by the channels
of Ecclesiastical ministries,
must do it then especially,
when our needs are most
pungent and actual. 1. We
cannot give up our names
to Christ, but the Holy man
that ministers in Religion
must enroll them, and pre-
sent the persons, and con-
sign the grace : when we
beg for God's Spirit, the
Minister can best present
our prayers, and by his
advocation hallow our pri-

vate desires, and turn them into public and potent offices. 2. If we desire to be established and confirmed in the grace and religion of our Baptism, the Holy man, whose hands were anointed by a special ordination to that and its symbolical purposes, lays his hands upon the Catechumen, and the *anointing from above* descends by that ministry. 3. If we would eat the Body and drink the Blood of our Lord, we must address ourselves to the Lord's Table, and he that stands there to bless and to minister can reach it forth, and feed thy Soul; and without his ministry thou canst not be nourished with that heavenly feast, nor thy body consigned to immortality, nor thy Soul refreshed with the Sacramental bread from heaven, except by spiritual suppletories in cases of necessity and an impossible communion. 4. If we have committed sins, the Spiritual man is appointed to restore us, and to pray for us, and to receive our confessions, and to enquire into our wounds, and to infuse oil and remedy, and to pronounce pardon. 5. If we be cut off from the communion of the faithful by our own demerits, their holy hands must reconcile us and give us peace; they that are our appointed comforters, our instructors, our ordinary Judges: and in the whole, what the children of *Israel* begged of *Moses*, that *God would no more speak to them alone, but by His servant Moses*^a, lest they should be consumed; God in compliance with our infirmities hath of His own goodness established as a perpetual law in all ages of Christianity, that God will speak to us by His *Ministers*, and our solemn prayers shall be made to Him by *their* advocacy, and His blessings descend from Heaven by *their* hands, and our offices return thither by *their* presidencies, and our repentance shall be managed by *them*, and our pardon in many degrees ministered by *them*: God comforts us by their sermons, and reproves us by their discipline, and cuts off some by their severity, and reconciles others by their gentleness, and relieves us by their prayers, and instructs us by their discourses, and heals our sicknesses by their intercession presented to

God, and united to Christ's advocacy : and in all this, *they are no causes, but servants of the will of God,* instruments of the Divine grace and order, *stewards and dispensers* of the mysteries^b, and appointed to our Souls to serve and lead, and to help in all accidents, dangers, and necessities.

And they who received us in our Baptism are also to carry us to our grave, and

to take care that our end be as our life was, or should have been : and therefore it is established as an Apostolical rule, *Is any man sick among you ? let him send for the Elders of the Church, and let them pray over him^c, &c.*

The sum of the duties and offices respectively implied in these words is in the following rules.

SECT. II.

Rules for the manner of Visitation of Sick persons.

1. LET the Minister of Religion be sent to, not only against the agony of Death, but be advised with in the whole conduct of the Sickness : for in Sickness indefinitely, and therefore *in every Sickness*, and therefore in such which are not mortal, which end in health, which have no agony, or final temptations, S. James gives the advice ; and the sick man being bound to require them, is also tied to do it, when he can know them, and his own necessity. It is a very great evil both in the matter of prudence and piety, that they fear the

Priest as they fear the embalmer, or the sexton's spade ; and love not to converse with him, unless they can converse with no man else ; and think his office so much to relate to the other world, that he is not to be treated with while we hope to live in this ; and, indeed, that our Religion be taken care of only when we die : and the event is this, (of which I have seen some sad experience) that the man is deadly sick, and his Reason is useless and he is laid to sleep, and his life is in the confines of the grave, so that he can do nothing

^b 1 Cor. 17. 1.

^c James v. 14.

towards the trimming of his lamp ; and the Curate shall say a few prayers by him, and talk to a dead man, and the man is not in a condition to be helped, but in a condition to need it hugely. He cannot be called upon to confess his sins, and he is not able to remember them, and he cannot understand an advice, nor hear a free discourse, nor be altered from a passion, nor cured of his fear, nor comforted upon any grounds of Reason or Religion, and no man can tell what is likely to be his fate ; or if he does, he cannot prophesy good things concerning him, but evil. Let the Spiritual man come when the sick man can be conversed withal and instructed, when he can take medicine and amend, when he understands, or can be taught to understand, the case of his Soul, and the rules of his Conscience ; and then his Advice may turn into advantage : it cannot otherwise be useful.

2. The intercourses of the Minister with the sick man have so much variety in them, that they are not to be transacted at once : and *therefore* they do not well *that send once to see the*

good man with hear him pray, him, and dismiss and desire to see more. To dress funeral is not dispatched at once at first he needs and anon sometimes him willing to and by he is impatience, and a special cure ; great work to confessions with advantages ; and the man is careless, and therefore understand the sin, and the disease person ; and his conscience may and so intricate not quickly to to peace, and a holy man must another time he a third time add Holy Sacrament that ought to wait periods and little of his life, lest he surprised and once need be watch is sick, and a called upon, and upon the several duty, in every temptation. Th well provided for Easterlings ; f

in their visitations of a sick person did abide in their attendance and ministry or seven days together. The want of this makes the visitations fruitless, and the calling of the Clergy contemptible, while it is not offered to imprint its proper effects upon them that need it in a lasting ministry.

3. *S. James* advises, that *when a man is sick he should send for the Elders*^d; one sick man for many Presbyters: and so did the Eastern Churches; they sent or seven: and like a college of physicians they ministered spiritual remedies, and sent up prayers like a choir of singing clerks. In cities they might do so, while the Christians were few, and the Priests many. But when they that dwelt in the *Pagi* or villages ceased to be Pagans, and were baptized, it grew to be an impossible felicity, unless in a few cases, and to some more eminent persons: but because they need it most, God hath taken care that they may best have it; and they that can, are not very prudent if they neglect it.

4. Whether they be many or few that are sent to the sick person, let the Curate

of his Parish or his own Confessor be amongst them; that is, let him not be wholly advised by strangers who know not his particular necessities; but he that is the ordinary Judge cannot safely be passed by in his extraordinary necessity, which in so great portions depends upon his whole life past: and it is a matter of suspicion when we decline his judgment that knows us best, and with whom we formerly did converse, either by choice or by law, by private election or public constitution. It concerns us then to make severe and profitable judgments, and not to conspire against ourselves, or procure such assistances which may handle us softly, or comply with our weaknesses more than relieve our necessities.

5. When the Ministers of Religion are come, first let them do their ordinary offices, that is, pray for Grace to the sick man, for Patience, for Resignation, for Health, (if it seems good to God in order to His great ends.) For that is one of the ends of the advice of the Apostle. And therefore the Minister is to be sent for, not while the case is desperate, but before the sickness is come

^d James v. 14.

to its crisis or period. Let him discourse concerning the causes of sickness, and by a general instrument move him to consider concerning his condition. Let him call upon him to set his Soul in order, to trim his lamp, to dress his Soul, to renew acts of grace by way of Prayer, to make amends in all the evils he hath done, and to supply all the defects of duty, as much as his past condition requires and his present can admit.

6. According as the condition of the sickness or the weakness of the man is observed, so the exhortation is to be less, and the prayers more, because the life of the man was his main preparatory; and therefore if his condition be full of pain and infirmity, the shortness and small number of his own acts is to be supplied by the act of the Ministers and standers by, who are in such case to speak more to God for him than to talk to him.

For the prayer of the r when it is fervent promise to prevail in behalf of the sick But exhortations m vail with their own weight, not by the of the speaker. F this assistance by Prayers is not to be long offices, but by f and fervent, and h which offices if the s joins, let them be sh apt to comply with l strength and great ities: if they be said behalf without his c tion, they that pr prudently use the liberty, and take r sures but their own tions and opportuni the sick man's neces

When he hath m general address and tory entrance to the many days and per may descend to pa by the following inst and discourses.

SECT. III.

Of ministering in the sick man's Confession sins and Repentance.

THE first necessity that Repentance, in wh is to be served is that of Ministers can in

erve him but by first exhorting him to *Confession of his sins*, and declaration of the state of his Soul. For unless they know the manner of his life, and the degrees of his restitution, either they can do nothing at all, or nothing of advantage and certainty. His discourses, like *Jonathan's* arrows, may hoot short or shoot over^f, but not wound where they should, nor open those humours that need a lancet or cautery. To this purpose the sick man may be reminded.

Arguments and Exhortations to move the Sick man to Confession of sins.

1. That God hath made a special promise to Confession of sins. *He that confesseth his sins and forsaketh them shall have mercy^g*: and, *If we confess our sins, God is righteous to forgive us our sins, and to cleanse us from all unrighteousness^h*. 2. That Confession of sins is a proper act and introduction to Repentance. 3. That when the *Jews* being warned by the Sermons of the *Baptist* repented of their sins, they confessed their sins to *John* in the susception of Bap-

tismⁱ. 4. That the Converts in the days of the Apostles returning to Christianity instantly declared their Faith and their Repentance, by Confession and *declaration of their deeds^k* which they then renounced, abjured, and confessed to the Apostles. 5. That Confession is an act of many virtues together. 6. It is the gate of Repentance; 7. An instrument of shame and condemnation of our sins; 8. *A glorification of God*, so called by *Joshua* particularly in the case of *Achan^l*; 9. An acknowledgment that God is just in punishing; for by confessing of our sins we also confess His Justice, and are assessors with God in this condemnation of ourselves. 10. That by such an act of judging ourselves we escape the more angry judgment of God: *S. Paul* expressly exhorting us to it upon that very inducement^m. 11. That Confession of sins is so necessary a duty, that in all Scriptures it is the immediate preface to pardon, and the certain consequent of *godly sorrow*, and an integral or constituent part of that grace, which together with *Faith* makes up the whole duty of the

^f 1 Sam. xx. 18—22. ^g Prov. xxviii. 13. ^h 1 John i. 9. ⁱ Matt. xiii. 6.
^k Acts xix. 18. ^l Josh. vii. 19. ^m 1 Cor. xi. 31.

Gospel. 12. That in all ages of the Gospel it hath been taught and practised respectively, that all the Penitents made Confessions proportionable to their Repentance, that is, public or private, general or particular. 13. That God by testimonies from heaven, that is, by His Word, and by a consequent rare peace of Conscience, hath given approbation to this holy duty. 14. That by this instrument those whose office it is to apply remedies to every spiritual sickness, can best perform their offices. 15. That it is by all Churches esteemed a duty necessary to be done in cases of a troubled Conscience. 16. That what is necessary to be done in one case, and convenient in all cases, is fit to be done by all persons. 17. That without Confession it cannot easily be judged concerning the sick person whether his Conscience ought to be troubled or no, and therefore it cannot be certain that it is not necessary. 18. That there can be no reason against it but

such as consults wit and blood, with ir and sin, to all whic fession of sins is a enemy. 19. That that time when all perfections of his l ance and all the brea his duty are to be m and that if he om opportunity, he can be admitted to a and medicinal cor 20. That Saint *Jam* an express precept, Christians should con sins to each other, Christian to Christi ther to brother, the to their Minister; as he makes a specific that duty which a si is to do when he ha for the Elders of the C 21. That in all th is no more lies up but *if he hides his shall not be directed*, the Wise man;) but he must appear bef great Judge of m Angels: and his spi be more amazed as founded to be seen the Angels of light v

▪ James v. 14, 16.

• Si tacuerit qui percussus est, et non egerit pœnitentiam, nec vult fratri et magistro voluerit confiteri, magister qui linguam habet dum facile ei prodesse non poterit. Si enim erubescat ægrot medico confiteri, quod ignorat medicina non curat. — (*S. H caput x. Eccles.*) Si enim hoc fecerimus, et revelaverimus pecc non solum Deo, sed et his qui possunt mederi vulneribus nos peccatis, delebuntur peccata nostra. — (*Orig. hom. 17, in Lucam.*)

adown of the works of
arkness upon him, than he
n suffer by confessing to
od in the presence of him
hom God hath sent to
al him. However, it is
tter to be ashamed here
an to be confounded here-
ter. *Pol'o pudere præstat*
am pigere, totidem literis.

1. That, Confession being
order to pardon of sins, it
very proper and analogical
the nature of the thing,
at it be made there where
e pardon of sins is to be
ministered: and that, of
ardon of sins God hath
ade the Minister the pub-
her and dispenser: and
l this is besides the acci-
ntal advantages which
crue to the Conscience,
rich is made ashamed, and
norous, and restrained by
e mortifications and blush-
gs of discovering to a man
e faults committed in se-
et. 23. That the Ministers

the Gospel are the *Mi-
sters of reconciliation*^p, are
mmanded to *restore such*
persons as are overtaken in
fault^q; and to that pur-
se they come to offer their
inistry, if they may have
gnizance of the fault and
rson. 24. That in the
atter of prudence it is not
fe to trust a man's self in

the final condition and last
security of a man's Soul, a
man being no good Judge
in his own case. And when
a duty is so useful in all
cases, so necessary in some,
and encouraged by promises
Evangelical, by Scripture
precedents, by the example
of both Testaments, and
prescribed by injunctions
Apostolical, and by the Ca-
non of all Churches, and the
example of all ages, and
taught us even by the pro-
portions of duty, and the
Analogy to the power Mi-
nisterial, and the very neces-
sities of every man; he that
for stubbornness, or sinful
shamefacedness, or prejudice,
or any other criminal weak-
ness, shall decline to do it in
the days of his danger, when
the vanities of the world
are worn off, and all affec-
tions to sin are wearied, and
the sin itself is pungent and
grievous, and that we are
certain we shall not escape
shame for them hereafter,
unless we be ashamed of
them here, and use all the
proper instruments of their
pardon; this man, I say, is
very near death, but very
far off from the kingdom of
heaven.

2. The Spiritual man will
find in the conduct of this

* *Plaud Trinum.*

† 2 Cor. v. 18.

Gal. vi. 1.

duty many cases and varieties of accidents which will alter his course and forms of proceedings. Most men are of a *rude indifference*, apt to excuse themselves, ignorant of their condition, abused by evil principles, content with a general and indefinite Confession; and if you provoke them to it by the foregoing considerations, lest their spirits should be a little uneasy, or not secured in their own opinions, will be apt to say, *They are sinners, as every man hath his infirmity, and he as well as any man: But, God be thanked, they bear no ill will to any man, or are no adulterers, or no rebels, or they have fought on the right side; and God be merciful to them, for they are sinners.* But you shall hardly open their breasts farther: and to enquire beyond this, would be to do the office of an accuser.

3. But, which is yet worse, there are very many persons who have been so used to an habitual course of a constant intemperance, or dissolution in any other instance, that the crime is made natural and necessary, *and the conscience hath digested all the trouble, and the man thinks himself in*

a good estate, and reckons any sins, but which are the eg and passings beyo ordinary and daily enness. This happen cases of drunkenness, intemperate eating, a ness, and uncharita and in lying and jestings, and part in such evils whi Laws do not punish public customs do not but which are count by potent sinners, customs, or good and mistaken civiliti

Instruments by way sideration, to aw careless person, stupid Conscience.

IN these and tl cases the Spiritual m awaken the letharg prick the Conscience presenting to him, 1. Christianity is a ho a strict Religion. 2. many are called, b are chosen. *That tl ber of them that be saved is but a v in respect of those t to descend into som everlasting darkness we have covenante God in Baptism to holy life. *That tl sures of Holiness is

tian Religion are not to be taken by the evil proportions of the multitude, and common fame of looser and less severe persons, because *the multitude* is that which *does not enter into heaven*^r, but *the few, the elect*, the holy servants of *Jesus*. *That every habitual sin does amount to a very great guilt in the whole, though it be but in a small instance. That if the righteous scarcely be saved, then there will be no place for the unrighteous and the sinner to appear in^a but places of horror and amazement. *That confidence hath destroyed many Souls, and many have had a sad portion who have reckoned themselves in the calendar of Saints. *That the promises of Heaven are so great, that it is not reasonable to think that every man, and every life, and an easy Religion, shall possess such infinite glories. *That although Heaven is a gift, yet there is a great severity and strict exacting of the conditions on our part to receive that gift. *That some persons who have lived strictly for forty years together, yet have miscarried by some one crime

at last, or some secret hypocrisy, or a latent pride, or a creeping ambition, or a phantastic spirit; and therefore much less can they hope to receive so great portions of felicities, when their life hath been a continual declination from those severities which might have created confidence of pardon and acceptance, through the mercies of God and the merits of *Jesus*. *That every good man ought to be suspicious of himself, and in his judgment concerning his own condition to fear the worst, that he may provide for the better. *That we are commanded to work out our salvation with fear and trembling^t. *That this precept was given with very great reason, considering the thousand thousand ways of mis-carrying. *That S. *Paul* himself, and S. *Arsenius*, and S. *Elzearius*^u, and divers other remarkable Saints, had at some times great apprehensions of the dangers of failing of *the mighty prize of their high calling*^x. *That the stake that is to be secured is of so great an interest, that all our industry and all the violences we

^r Matt. vii. 13, 14.^t 1 Pet. iv. 13.^a Phil. ii. 12.^u Apud Surium, die 27. Sept.^x Phil. iii. 14.

can suffer in the prosecution of it are not considerable. *That this affair is to be done but once, and then never any more unto eternal ages. *That they who profess themselves servants of the institution, and servants of the law and discipline of *Jesus*, will find that they must *judge* themselves by the proportions of that law by which they were to *rule* themselves. *That the laws of society and civility, and the voices of my company, are as ill *judges* as they are *guides*; but we are to stand or fall by His sentence Who will not consider or value the talk of idle men, or the persuasion of wilfully abused Consciences, but of Him Who hath felt our infirmity in all things *but sin*, and knows where our failings are unavoidable, and where and in what degree they are excusable; but never will endure a sin should seize upon any part of our love, and deliberate choice, or careless cohabitation. *That *if our Conscience accuse us not, yet are we not hereby justified, for God is greater than our Consciences*. *That they who are most innocent, *have their Consciences most tender and sensible*. *That

scrupulous persons are always most religious; and that to feel nothing is not a sign of *life*, but of *death*. *That nothing can be hid from the eyes of the Lord, to Whom the day and the night, public and private, words and thoughts, actions and designs are equally discernible. *That a luke-warm person is only secured in his own thoughts, but very unsafe in the event, and despised by God^a. *That we live in an age in which that which is called and esteemed a *holy life*, in the days of the Apostles and holy primitives would have been esteemed *indifferent*, sometimes *scandalous*, and always *cold*. *That what was a truth of God then, is so now; and to what severities they were tied, for the same also we are to be accountable; and Heaven is not now an easier purchase than it was then. *That if he will cast up his accounts, even with a superficial eye, let him consider how few good works he hath done, how inconsiderable is the relief which he gave to the poor, how little are the extraordinaries of his Religion, and how unactive and lame, how polluted and disordered,

^a Heb. iv. 15. • 1 John iii. 20; 1 Cor. iv. 4. • Rev. iii. 15, 16.

chosen and unpleasing the ordinary parts of it; and how great sins have his course of life: if he enters into a scrutiny, let him solve in his mind his general course hath led in the way of, let him say whether was laudable and only indifferent and: and if he can only *excusable*, and hope for pardon by plethories of faith, of persuasion, which others use to take in liabilities to their unconfident confidence; that; but think it very he search into his state^b, and take a d erect a tribunal, before that which th erected for him that he may make s fairer when he called before the Tribunal of Christ uds. For if he can ent upon the stock raised or a looser should dare to pon wild accounts, der, without abate- without considera- out conduct, with-

out fear, without scrutinies and confessions, and instruments of amends or pardon, he either knows not his danger, or cares not for it, and little understands how great a horror that is, that a man should rest his head for ever upon a cradle of flames, and lie in a bed of sorrows, and never sleep, and never end his groans or the gnashing of his teeth.

This is that which some Spiritual persons call a *wakening of the sinner by the terrors of the Law*; which is a good analogy or tropical expression to represent the threatenings of the Gospel, and the danger of an incurious and a sinning person: but we have nothing else to do with *the terrors of the Law*; for, *Blessed be God*, they concern us not. The terrors of the Law were the intermination of curses upon all those that ever broke any of the least Commandments, *once, or in any instance^c*: And to it *the Righteousness of Faith* is opposed. *The terrors of the Law* admitted no Repentance, no Pardon, no abatement; and were so severe, that God never inflicted them at all according to the letter, because He

peris incubat, Qui notus nimis omnibus, Ignotus moritur alibi.

^c James ii. 9, 10.

admitted all to Repentance that desired it with a timely prayer, unless in very few cases, as of *Achan*^d, or *Corah*^e, *the gatherer of sticks upon the Sabbath day*^f, or the like : but the state of threatenings in the Gospel is very fearful, because the conditions of avoiding them are easy and ready, and they happen to evil persons after many warnings, second thoughts, frequent invitations to pardon and Repentance, and after one entire pardon consigned in Baptism. And in this sense it is necessary that such persons as we now deal withal should be instructed concerning their danger.

4. When the sick man is either of himself, or by these considerations, set forward with purposes of Repentance, and Confession of his sins in order to all its holy purposes and effects, then the Minister is to assist him in the understanding the number of his sins, that is, the several kinds of them, and the various manners of prevaricating the Divine Commandments : for as for the number of the particulars in every kind, he will need less help ; and if he

did, he can have it no-wher but in his own Conscience and from the witnesses of his conversation. Let this be done by prudent insinuation, by arts of remembrance, and secret notices and propounding occasion and instruments of recalling such things to his mind which either by public fame he is accused of, or by the temptations of his condition it is likely he might have contracted.

5. If the person be truly penitent, and forward to confess all that are set before him or offered to his sight at a half face, then he may be complied withal in all his innocent circumstances and his Conscience made placid and willing, and he be drawn forward by good nature and civility, that his Repentance in all the parts of it, and in every step of its progress and emanation may be as voluntary and chosen as it can. For by that means if the sick person can be invited to do the work of Religion, it enter by the door of his will and choice, and will pass on toward consummation by the instrument of delight.

6. If the sick man be

^d Josh. vii.

^e Numb. xvi.

^f Numb. xv. 32—36 ; Exod. xxxi. 14, 15 ; xxxv. 2, 3.

backward and without apprehension of the good-natured and civil way ; let the Minister take care that by some way or other the work of God be secured : and if he will not understand when he is secretly prompted he must be hallooed to, and asked in plain interrogatives concerning the crime of his life. He must be told of the evil things that are spoken of him in markets or exchanges, the proper temptations and accustomed evils of his calling and condition, of the actions of scandal : and in all those actions which are public, or of which any notice is come abroad, let care be taken that the right side of the case of Conscience be turned toward him, and the error truly represented to him by which he was abused ; as the injustice of his contracts, his oppressive bargains, his rapine and violence : and if he hath persuaded himself to think well of a scandalous action, let him be instructed and advertised of his folly and his danger.

7. And this advice concerns the Minister of Religion to follow without partiality, or fear, or interest, in *much simplicity*, and

prudence, and hearty sincerity ; having no other consideration, but that the interest of the man's Soul be preserved, and no caution used, but that the matter be represented with just circumstances, and civilities fitted to the person with prefaces of honour and regard ; but so that nothing of the duty be diminished by it, that the Introduction do not spoil the Sermon, and both together ruin *two Souls, of the speaker, and the hearer*. For it may soon be considered, if the sick man be a poor or an indifferent person in secular account, yet his Soul is equally dear to God, and was redeemed with the same highest price, and therefore to be highly regarded : and there is no temptation, but that the Spiritual man may speak freely without the allays of interest, or fear, or mistaken civilities. But if the sick man be a Prince, or a person of eminence or wealth, let it be remembered, it is an ill expression of reverence to his authority, or of regard to his person, to let him perish for the want of an honest, and just, and a free homily.

8. Let the sick man, in the scrutiny of his Con-

science and Confession of his sins, be carefully reminded to consider those sins which are only condemned *in the court of Conscience*, and no-where else. For there are certain secrecies and retirements, places of darkness and artificial veils, with which the Devil uses to hide our sins from us, and to incorporate them into our affections by a constant uninterrupted practice, before they be prejudiced or discovered.

1. There are many sins which have reputation, and are accounted honour; as *fighting a duel, answering a blow with a blow, carrying armies into a neighbour-country, robbing with a navy, violently seizing upon a kingdom.*

2. Others are permitted by law; as *Usury* in all countries: and because every excess of it is a certain sin, the permission of so suspected a matter makes it ready for us, and instructs the temptation.

3. Some things are not forbidden by Laws; as *lying in ordinary discourse, jeering, scoffing, intemperate eating, ingratitude, selling too dear, circumventing another in contracts, importunate intreaties, and temptation of persons to many instances*

of sin, p
 4. Some of them they sin
 laws have
 person;
 imprison
 themselves
 payment
 pay the
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 and diso
 sins are
 siderable
 title of
 inseparat
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reputation, and impunity, publick permission, a temporal penalty, infirmity, prejudice, and direct error in judgment, and ignorance.

Now in all these cases the Ministers are to be inquisitive and observant, lest the fallacy prevail upon the penitent to evil purposes of death or diminution of his good ; and that those things which in his life passed without observation, may now be brought forth and *pass under saws and harrows*, that is, the severity and censure of sorrow and condemnation.

9. To which I add, for the likeness of the thing, that the *matter of omission* be considered ; for in them lies the bigger half of our failings ; and yet in many instances they are undiscerned, because they very often *sit down by* the Conscience, but never *upon it* : and they are usually looked upon as poor men do upon their not having coach and horses, or as that knowledge is missed by *boys and hinds* which they never had : it will be hard to make them understand their ignorance ; it requires knowledge to perceive it ; and therefore he that can perceive it, *hath it not*. But

by this pressing the Conscience with omissions, I do not mean recessions or distances from states of eminency or perfection : for although they may be used by the Ministers as an instrument of humility, and a chastiser of too big a confidence ; yet that which is to be confessed and repented of is omission of duty in direct instances and matters of commandment, or collateral and personal obligations, and is especially to be considered by Kings and Prelates, by Governors and rich persons, by Guides of Souls and presidents of learning in public charge, and by all other in their proportions.

10. The Ministers of Religion must take care that the sick man's Confession be as minute and particular as it can, and that as few sins as may be, be intrusted to the general prayer of pardon for all sins ; for by being particular and enumerative of the variety of evils which have disordered his life, his Repentance is disposed to be more pungent and afflictive, and therefore more salutary and medicinal ; it hath in it more sincerity, and makes a better judgment of the final condition of the man ;

and from thence it is certain, the hopes of the sick man can be more confident and reasonable.

11. The Spiritual man that assists at the Repentance of the sick must not be inquisitive into all the circumstances of the particular sins, but be content with those that are direct parts of the crime, and aggravations of the sorrow: such as *frequency, long abode, and earnest choice* in acting them; *violent desires, great expence, scandal* of others; *dishonour to the Religion, days of Devotion, religious solemnities, and Holy places*; and *the degree of boldness and impudence, perfect resolution, and the habit*. If the sick person be reminded or inquired into concerning these, it may prove a good instrument to increase his Contrition, and perfect his penitential sorrows, and facilitate his absolution, and the means of his amendment. But the other circumstances, as of the relative person in the participation of the crime, the measures or circumstances of the impure action, the name of the *injured man or woman, the quality or accidental condition*; these and all

the like are but questions springing from curiosity, and producing scruple, and apt to turn into many inconveniences.

12. The Minister in this duty of Repentance must be diligent to observe concerning the person that repents, that he be not imposed upon by some one excellent thing that was remarkable in the sick man's former life. For there are some *people of one good thing*. Some are charitable to the poor out of kindness, and the same good-nature makes them easy and compliant with drinking persons, and they die with drink, but cannot live with Charity: and their Alms it may be shall deck their monument, or give them the reward of loving persons, and the poor man's thanks for alms, and procure many temporal blessings; but it is very sad that the reward should be soon spent in this world. Some are rarely just persons, and punctual observers of their word with men, but break their promises with God, and make no scruple of that. In these and all the like cases the spiritual man must be careful to remark, that good proceeds from an

ture and integral cause, and evil from every part: at one sickness can make man die; but he cannot re and be called a sound an without an entire alth: and therefore if y confidence arises upon at stock, so as that it nders the strictness of the pentance, it must be layed with the representation of this sad truth, hat he who reserves one il in his choice hath osen an evil portion, and loquintida and death is the pot: and he that urships the God of Israel ith a frequent sacrifice, nd yet upon the anniversary will bow in the uses of Venus, and loves o see the follies and the akedness of Rimmon^s, may at part of the flesh of the scrifice, and fill his belly, at shall not be refreshed y the holy cloud arising rom the Altar, or the dew f heaven descending upon he mysteries.

13. And yet the minister is to estimate, that ne or more good things to be an ingredient in his judgment concerning the state of his 'oul, and the capacities of is restitution, and admis-

sion to the peace of the Church: and according as the excellency and usefulness of the Grace hath been, and according to the degrees and the reasons of its prosecution, so abatements are to be made in the injunctions and impositions upon the penitent. For every virtue is a degree of approach to God; and though in respect of the acceptance it is equally none at all, that is, it is as certain a death if a man dies with one mortal wound as if he had twenty, yet in such persons who have some one or more excellencies, though not an entire piety, there is naturally a nearer approach to the estate of grace, than in persons who have done evils, and are eminent for nothing that is good. But in making judgment of such persons, it is to be inquired into, and noted accordingly, why the sick person was so eminent in that one good thing; whether *by choice* and apprehension of his duty, or whether it was a virtue from which *his state of life* ministered nothing to dehort or discourage him, or whether it was only a consequent of his natural temper and

constitution. If the *first*, then it supposes him in the neighbourhood of the state of Grace, and that in other things he was strongly tempted. The *second* is a felicity of his education, and an effect of Providence. The *third* is a felicity of his nature, and a gift of God in order to spiritual purposes. But yet of every one of these advantage is to be made. If the conscience of his *duty* was the principle, then he is ready formed to entertain all other graces upon the same reason, and his Repentance must be made more sharp and penal; because he is convinced to have done against his Conscience in all the other parts of his life; but the judgment concerning his final state ought to be more gentle, because it was a huge temptation that hindered the man and his infirmity. But if his *Calling* or his *Parents* were the parents of Grace, he is in the state of a *moral man*, (in the and proper meaning word) and to be accordingly: that virtue posed him rarely with many other good things but was no part of grace of Sanctification therefore the man's Repentance is to begin anew all that, and is to be finished in the returns of heaven God grants it; but denies it, it is much much the worse for a sweet-natured virtue.

14. When the Confession is made, the Spiritua is to execute the office of a *Restorer* and a *Judge* the following part and manner.

SECT. IV.

Of the ministering to the Restitution and Pardon, conciliation of the sick person, by administering the Sacraments.

If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, that is the Communion, and, Let the Elders of the Church pray over the man, and if he have

Gal. vi. 1.

sins, *they shall be forgiven him*; that is the effect power and his minister. But concerning this few things are to be dered.

It is the office of the yters and Ministers of ion to declare public nals and scandalous as to be such; that the leprosy is declared, lock may avoid the on: and then the man mmunicate, when the are warned to avoid nger of the man, or proach of the crime, draw from his society, ot to bid him God not to eat¹ and celynaxes and Church-s with such who are l criminal and dan-

And therefore Ex-ication is in a very art the act of the gation and commu-f the faithful: and said to the Church *Corinthians*^m, that id inflicted the evil e incestuous person, by excommunicating ll the acts of which hey are subjected in

the people, acts of *caution* and *liberty*; but no more acts of direct proper power or jurisdiction, than it was when the Scholars of *Simon Magus* left his chair, and went to hear *S. Peter*ⁿ: but as they are actions of the Rulers of the Church, so they are *declarative, ministerial, and effective too by moral causality*, that is, by *persuasion and discourse*, by *argument and prayer*, by *homily and material representation*, by reasonableness of order and the *super-induced necessities* of men; though not by any real change of state as to the person, nor by diminution of his right, or violence to his condition.

2. He that baptizes, and he that ministers the holy Sacrament, and he that prays, does holy offices of great advantage; but in these also, just as in the former, he exercises no jurisdiction or preeminence after the manner of secular authority^o: and the same is also true if he should deny them. He that refuseth to baptize an indisposed person,

v. 14, 15.

² 2 John 10.

¹ 1 Cor. v. 11.

^m 1 Cor. v. 5,

Cor. ii. 6. ⁿ Acts viii. 9, etc.

res in remissione peccatorum ministerium suum exhibent, non is potentatis exercent: Neque enim in suo, sed in nomine Patris, viritis Sancti, peccata dimittuntur: Isti rogant, Divinitas donat. *Spir.*, l. iii. c. 10.

hath by the consent of all men no power or jurisdiction over the unbaptized man: and he that for the like reason refuseth to give him the Communion, preserves the sacredness of the mysteries, and does charity to the indisposed man, to deny that to him which will do him mischief: and this is an act of separation, just as it is for a friend or physician to deny water to an hydropic person, or Italian wines to a hectic fever, or as if *Cato* should deny to salute *Bibulus*, or the *Censor* of manners to do countenance to a wanton and a vicious person. And though this thing was expressed by words of power, such as *separation, abstention, excommunication, deposition*; yet these words we understand by the thing itself, which was notorious and evident to be matter of prudence, security, and a free unconstrained discipline: and they passed into power by consent and voluntary submission; having the same effect of constraint, fear, and authority, which we see in secular jurisdiction; not because *Ecclesiastical discipline* hath a natural proper coercion as *lay-tribunals* have, but because men have submitted to it, and upon it are bound to do so in interest of two of Christian grace.

3. In pursuance of caution and provision the Church superinduced and manners of abstention and expressions of sorrow and canonical punishment which they tied the devout people to suffer because they would admit them to the holy Table of the Lord. For the criminal having obliged himself by his sin, and the Church having declared it when she should take notice of it, he is bound to repent, to make him capable of pardon with God; and to prove that he is penitent, he is to do such actions which the Church in the virtue and pursuance of Repentance shall accept as a testimony of it, sufficient to inform her: for as she could not bind at all (in this sense) till the crime was public, though the man had bound himself in secret; so neither can she set him free till the repentance be as public as the sin, or so as she can note it and approve it. Though the man be free as to God by his internal act; yet as the publication of the sin was accidental to it, and the Church-censor

consequent to it, so is the publication of Repentance and consequent Absolution extrinsecal to the pardon, but accidentally and in the present circumstances necessary. This was the same that the *Jews* did, (though in other instances and expressions) and do to this day to their prevaricating people; and the *Essenes* in their assemblies, and private colleges of scholars, and public Universities. For all these, being assemblies of voluntary persons, and such as seek for advantage, are bound to make an artificial authority in their Superiors, and so to secure order and government by their own obedience and voluntary subordination, which is not essential and of proper jurisdiction in the Superior; and the band of it is not any coercitive power, but the denying to communicate such benefits which they seek in that Communion and fellowship.

4. These, I say, were introduced in the special manners and instances by positive authority, and have not a

divine authority *commanding them*; but there is a Divine power that verifies them, and makes these separations effectual and formidable: for because they are *declarative* and *ministerial* in the Spiritual man, and suppose a delinquency and demerit in the other, and a sin against God, our blessed Saviour hath declared, that what *they bind on earth shall be bound in heaven*^p; that is in plain signification, The same sins and sinners which the Clergy condemns in the face of their Assemblies, the same are condemned in Heaven before the face of God; and for the same reason too. God's Law hath sentenced it, and these are the preachers and publishers of His Law, by which they stand condemned; and these laws are they that condemn the sin, or acquit the penitent, *there and here*; *whatsoever they bind here shall be bound there*; that is, the sentence of God *at the day of Judgment* shall sentence the same men whom the Church does rightly sentence here^q.

^p Matth. xviii. 18.

^q Summum futuri iudicii præjudicium est, si quis ita deliquerit ut a communicatione orationis et conventûs et omnis sancti commercii relegatur. Tertul. Apol. c. 89.

Atque hoc idem innuitur per summam Apostoli censuram in reos *maximi criminis*: *sic ἀρδμεα μαρνασθα*, id est, excommunicatus majori

It is spoken in the future, '*it shall be bound in heaven*;' not but that the sinner is first bound there, or first absolved there; but because all *binding and loosing* in the interval is imperfect and relative to the day of Judgment, the day of the great Sentence, therefore it is set down in the time to come, and says this only, The Clergy are tied by the Word and laws of God to condemn such sins and sinners; and that you may not think it ineffective, because after such sentence the man lives, and grows rich, or remains in health and power, therefore be sure it shall be verified in the day of Judgment. This is hugely agreeable with the words of our Lord, and certain in reason: for that the Minister does nothing to the final alteration of the state of the man's Soul by way of sentence is demonstratively certain, because he cannot bind a man, but such as hath bound himself and who is bound in Heaven by his sin before his sentence in the Church: as also because the binding of the Church is merely

accidental, and upon publication only; and when the man repents, he is absolved before God, before the sentence of the Church, upon his contrition and dereliction only; and if he were not, the Church could not absolve him. The consequent of which evident truth is this, That whatsoever impositions the Church-officers impose upon the criminal, they are to avoid scandal, to testify Repentance, and to exercise it, to instruct the people, to make them fear, to represent the act of God, and the secret and the true state of the sinner: and although they are not essentially necessary to our pardon, yet they *become necessary when the Church hath seized upon the sinner by public notice of the crime*; necessary (I say) for the *removing the scandal*, and *giving testimony of our contrition*, and for the *receiving all that comfort which he needs* and can derive from the promises of pardon, as they are published by him that is commanded to preach them to all them that repent. And therefore although it cannot

Excommunicatione; Dominus veniet, scil. ad judicandum eum: ad quod *judicium hæc censura Ecclesiæ est relativa et in ordine*. Tum *comm. penas dabit*: ad quas, nisi respiciat, hic consignatur.

be necessary as to the obtaining pardon that the Priest should *in private* absolve a sick man from *his private sins*, and there is *no loosing* where there was *no precedent binding*, and he that was only bound before God, can before Him only be loosed; yet, as to confess sins to any Christian in private may have many good ends, and to confess them to a Clergyman may have many more; so to hear God's sentence at the mouth of the Minister, *pardon* pronounced by God's Ambassador^r, is of huge comfort to them that cannot otherwise be comforted, and whose infirmity needs it; and therefore it were very fit it were not neglected in the days of our fear and danger, of our infirmities and sorrow.

5. The execution of this ministry being an act of prudence and charity, and therefore relative to changing circumstances, it hath been, and in many cases *may*, and in some *must* be, rescinded and altered. The time of separation may be lengthened and shortened, the condition made lighter or heavier, and for the same offence the Clergyman is de-

posed, but yet admitted to the Communion, for which one of the people who hath no office to lose is denied the benefit of communicating; and this sometimes when he might lawfully receive it: and a private man is *separate*, when a multitude or a Prince is not, cannot, ought not: and at last, when the case of sickness and danger of death did occur, they admitted all men that desired it; sometimes without scruple or difficulty, sometimes with some little restraint in great or insolent cases (as in the case of Apostasy, in which the Council of *Arles*^s denied absolution, unless they received and gave public satisfaction by acts of Repentance; and some other Councils denied at any time to do it to such persons) according as seemed fitting to the present necessities of the Church. All which particulars declare it to be no part of a Divine commandment, that any man should be denied to receive the Communion if he desires it, and if he be in any probable capacity of receiving it.

6. Since the separation was an act of liberty and

^r 2 Cor. v. 20.

^s Ardat. c. 2.

a direct negative, it follows that the restitution was a mere doing that which they refused formerly¹, and to give the holy Communion was the formality of Absolution, and all the instrument and the whole matter of reconciliation; *the taking off the punishment is the pardoning of the sin*: for this without the other is but a word; and if this be done, I care not whether any thing be said or no. *Vinum Dominicum ministratoris gratia est*, is also true in this sense; to give the Chalice and Cup is the grace and indulgence of the Minister: and when that is done, the man hath obtained the peace of the Church; and to do that, is all the Absolution the Church can give. And they were vain disputes which were commenced some few ages since concerning *the forms of Absolution*, whether they were *indicative or optative*, by way of *declaration* or by way of *sentence*: for at first they had no forms at all, but they said a Prayer, and, after the manner of the *Jews*, laid hands upon the Penitent, when they prayed over him, and so admitted him to the holy Communion:

For since the Church no power over her child but of excommunicating denying them to ad upon *holy offices and mtries* respectively, nei could they have any A lution, but to admit t thither from whence merly they were fo den: whatsoever ceram or forms did signify, was superinduced and t rary, alterable and dential; it had variety, no necessity.

7. The practice co quent to this is, that if Penitent be bound by positive censures of Church, he is to be re ciled upon those condit which the laws of the Chi tie him to, in case he perform them: if he can he can no longer be judiced by the censur the Church², which had relation but to the pec with whom the dying i is no longer to conve for whatsoever relates God is to be transacted spiritual ways, by contrit and internal graces; the mercy of the Churc such, as to give him peace and her blessing u his undertaking to obey injunctions, if he shall

¹ Vide 2 Cor. 11. 6—10; et S. Cyprian. Ep. 78. ² Can. xxvi. Q. 6.

le: which injunctions if
y be declared by public
tence, the Minister hath
hing to do in the affairs,
to remind him of his
igation, and reconcile
t, that is, give him the
y Sacrament.

. If the penitent be not
nd by public sentence,
Minister is to make his
entence as great and his
rt as contrite as he can,
lispse him by the repe-
on of acts of grace in the
r of Prayer, and in real
exterior instances where
can; and then to give
the holy Communion
all the same cases in
ch he ought not to have
ied it to him in his
lth, that is, even in the
innings of such a Repen-
e which by human signs
believes to be real and
r; and after this the
t must be left to God.

reason of the Rule de-
ls upon this; Because
e is no Divine command-
t directly forbidding
Rulers of the Church to
the Communion to any
istian that desires it,
professes Repentance of
sins. And all Church-
ipline in every instance,
to every single person,
imposed upon him by

men, who did it according to
the necessities of this state
and constitution of our affairs
below: but we, who are but
Ministers and delegates of
pardon and condemnation,
must resign and give up
our judgment when the man
is no more to be judged by
the sentences of man, and
by the proportions of this
world, but of the other: to
which if our reconciliation
does advantage, we ought in
charity to send him forth
with all the advantages he
can receive; for he will need
them all. And therefore the
Nicens Council commands^a,
that no man be deprived of
this *necessary passport* in the
article of his death, and calls
this *the ancient and canon-
ical law of the Church*; and,
to minister it, only sup-
poses the man in the com-
munion of the Church, not
always in the state, but ever
in the possibilities, of sanc-
tification. They who in the
article and danger of death
were admitted to the Com-
munion, and tied to Penance
if they recovered (which was
ever the custom of the an-
cient Church, unless in very
few cases), were but in the
threshold of Repentance, in
the commencement and first
introductions to a devout

^a Can. 18. Vide etiam *Con. Ancy.* c. 6. *Aurd.* 2. c. 12.

life: and indeed then it is a fit ministry, that it be given in all the periods of time in which the pardon of sins is working, since it is the Sacrament of that great mystery', and the exhibition of that Blood *which is shed for the remission of sins*¹.

9. The Minister of Religion ought not to give the Communion to a sick person, if he retains the affection to any sin, and refuses to disavow it, or profess Repentance of all sins whatsoever, if he be required to do it. The reason is, because it is a certain death to him, and an increase of his misery, if he shall so profane the Body and Blood of Christ, as to take it into so unholy a breast, where Satan reigns, and Sin is principal, and the Spirit is extinguished, and Christ loves not to enter, because He is not suffered to inhabit. But when he professes Repentance, and does such acts of it as his present condition permits, he is to be presumed to intend heartily what he professes solemnly; and the Minister is only the

judge of outward act, and by that only he is to take information concerning the inward. But whether he be so or no, or, if he be, whether that be timely, and effectual and sufficient toward the pardon of sins before God, is another consideration, of which we may conjecture here, but we shall know it at Doom's-Day. The Spiritual man is to do his ministry by the Rules of Christ, and as the customs of the Church appoint him, and after the manner of men: the event is in the hands of God, and is to be expected not directly and wholly according to his ministry, but to the former life, or the timely *internal repentance*² and amendment, of which I have already given accounts. These ministries are acts of order and great assistances, but the sum of affairs does not rely upon them. And if any man puts his whole Repentance upon this time, or all his hopes upon these ministries, he will find them and himself to fail.

¹ O sacrum convivium in quo Christus sumitur, recolitur memoria Passionis ejus, mens impletur gratiâ, et futuræ gloriæ nobis pignus datur!

² Matth. xxvi. 27, 28.

³ Quæcunque ergo de pœnitentia jubendo dicta sunt, non ad exteriorem, sed ad interiorem referenda sunt, sine qua nullus unquam Deo reconciliari poterit.—Gratian. de penit. d. i. Quis aliquando.

It is the Minister's duty to invite sick and dying persons to the holy Sacrament; such whose lives have been pious and laudable, and whose sickness sad and long, making them listless and slow of desires, and of apprehensions: such persons who are candidates of grace may receive an accidental advancement in spiritual improvement, but may receive into dying bodies the symbols of great consignations of the Resurrection, and give their souls the pledges of immortality; and may stand before God their Father in the union and love which impresses and likens them to their elder Brother. If the persons be of ill life, and have lived wickedly, they are not to be admitted, because their case is suspicious, though they repent and call for mercy: but if they are sound, they are not to be denied: only let the Minister in general represent the evil consequences of unworthy participation; and if the Penitent will acknowledge himself unworthy, let him stand candidate for admission at the hands of God, and stand or fall by that

unerring and merciful sentence; to which his severity of condemning himself before men will make the easier and more hopeful address. And the strictest among the Christians, who denied to reconcile lapsed persons after Baptism, yet acknowledged that there were hopes reserved in the court of Heaven for them, though not here: since we, who are easily deceived by the pretences of a real return, are tied to dispense God's graces as He hath given us commission, *with fear and trembling*^b, and without too forward confidences; and God hath mercies which we know not of; and therefore because we know them not, such persons were referred to God's Tribunal, where He would find them, if they were to be had at all.

11. When the holy Sacrament is to be administered, let the exhortation be made proper to the mystery, but fitted to the man; that is, that it be used for the advantages of Faith, or Love, or Contrition: let all the circumstances and parts of the Divine Love be represented, all the mysterious advantages of the blessed Sac-

^b 1 Cor. ii. 3.

crament be declared ; *That it is the Bread which came from Heaven ; *That it is the representation of Christ's death to all the purposes and capacities of Faith, *and the real exhibition of Christ's Body and Blood to all the purposes of the Spirit ; *That it is the earnest of the Resurrection, *and the seed of a glorious Immortality ; *That as by our cognation to the body of the *first Adam* we took in death, so by our union with the body of the *second Adam* we shall have the inheritance of life ; (for *as by Adam came death, so by Christ cometh the resurrection of the dead*) ; *That if we being worthy Communicants of these sacred pledges be presented to God with Christ within us, our being accepted of God is certain even for the sake of His well-beloved that dwells within us ; *That this is the Sacrament of that Body which was broken for our sins, of that Blood which purifies our Souls, by which *we are presented to God pure and holy in the beloved* ; *That now we may ascertain our hopes, and make our

faith confident ; for *hath given us His should not He with us all things else*^d these or the like (actions the sick man assisted in his address his Faith strengthen his Hope confirmed, Charity be enlarged.

12. The manner sick man's reception holy Sacrament hath nothing differing from ordinary solemnities of Sacrament^e, save only abatement is to be of such accidental circumstances as by the and customs of the Church healthful persons are obliged to ; such as Fasting, Kneeling, &c. Though I remember that it was noted for great devotion in the Legate that died at *Trent*, that he caused himself to be sustained upon his knees, when he received the *viaticum* or the holy sacrament before his death and it was greater in *Hades*, that he caused himself to be carried to the Church that there he might receive his Lord in his Lord's house and it was recorded for honour, that *William* the pious Archbishop of *Bourges*,

^a 1 Cor. xv. 22.

^d Rom. viii. 32.

^e Vide *Rule of Holy Living*, Chap. iv. sect. 10. and *Hist. of the Life of J. III. Disc. 18.*

small time before his last agony, sprang out of his bed at the presence of the holy Sacrament, and upon his knees and his face recommended his Soul to his Saviour. But in these things no man is to be prejudiced or censured.

13. Let not the holy Sacrament be administered to dying persons, when they have no use of Reason to make that duty acceptable, and the mysteries effective to the purposes of the Soul. For the Sacraments and ceremonies of the Gospel operate not without the concurrent actions and moral influences of the suscipient.

To infuse the Chalice into the cold lips of the clinic may disturb his agony ; but cannot relieve the Soul, which only receives improvement by acts of grace and choice, to which the external rites are apt and appointed to minister in a capable person. All other persons, as fools, children, distracted persons, lethargical, apoplectical, or any ways senseless and incapable of human and reasonable acts, are to be assisted only by Prayers : for *they* may prevail even for the absent, and for enemies, for all those who join not in the office.

SECT. V.

Of ministering to the sick person by the Spiritual man as he is the Physician of Souls.

1. IN all cases of receiving Confessions of sick men, and the assisting to the advancement of Repentance, the Minister is to apportion to every kind of sin such spiritual remedies which are apt to mortify and cure the sin ; such as abstinence from their occasions and opportunities, to avoid temptations, to resist their beginnings, to punish the

crime by acts of indignation against the person, fastings and prayer, alms and all the instances of charity, asking forgiveness, restitution of wrongs, satisfaction of injuries, acts of virtue contrary to the crimes. And although in great and dangerous sicknesses they are not directly to be imposed, unless they are direct matters of duty ; yet where they are medicinal

they are to be insinuated, and in general signification remarked to him, and undertaken accordingly : concerning which when he returns to health he is to receive particular advices. And this advice was inserted into the Penitential of *England* in the time of *Theodore* Archbishop of *Canterbury*, and afterwards adopted into the Canon of all the Western Churches^c.

2. The proper temptations of sick men, for which a remedy is not yet provided, are *unreasonable Fears*, and *unreasonable Confidences*, which the Minister is to cure by the following considerations.

Considerations against unreasonable Fears of not having our sins pardoned.

Many good men, especially such who have tender Consciences, impatient of the least sin, to which they are arrived by a long grace, and a continual observation of their actions, and the parts of a lasting Repentance, many times over-act their tenderness, and turn their caution into scruple, and care of their duty into inquiries after the event, and askings after the coun-

sels of God, and the sentences of Doom's-Day.

He that asks of the standers by, or of the Minister, whether they think he shall be saved or damned, is to be answered with the words of pity and reproof. Seek not after *new light* for the searching into the privatest records of God : look as much as you list into the pages of Revelation, for they concern your duty : but the event is registered in Heaven, and we can expect no other certain notices of it, but that it shall be given to them for whom it is prepared^a by the Father of mercies. We have light enough to tell our duty ; and *if we do that*, we need not fear what the issue will be ; and *if we do not*, let us never look for more light, or inquire after God's pleasure concerning our Souls, since we so little serve His ends in those things where He hath given us light. But yet this I add, That, as pardon of sins in the Old Testament was nothing but removing the punishment, which then was temporal, and therefore many times they could tell if their sins were pardoned^b ; and concerning pardon of

^c *Caus. xxvi. q. 7. Ab infirmis.*

^a *Matth. xx. 23.*

^b *Matth. ix. 9.*

as they then had no fears of Conscience, but while the punishment was on them, so long indeed it was pardoned, and how long would so remain it was matter of fear, and of present sorrow : besides this, in the Gospel pardon of sins is another thing ; Pardon of sins is a sanctification ; *Christ came to take away our sins, turning every one of us from our iniquities*¹ ; and there is not in the nature of the thing any expectation of pardon, or sign or signification of it, but so far as the thing itself discovers itself. As we hate sin, and grow in grace, and arrive to the state of holiness, which is also a state of repentance and imperfection, but yet of sincerity of heart and diligent endeavour ; in the same degree we are to judge concerning the forgiveness of sins : for indeed that is the *Evangelical forgiveness*, and it signifies our pardon, because it effects it, or rather it is in the nature of the thing ; so that we are to inquire into no hidden records : Forgiveness of sins is not a secret sentence, a word or a

record ; but it is a state of change, and effected upon us ; and upon ourselves we are to look for it, to read it, and understand it. We are only to be curious of our duty, and confident of the Article of Remission of sins ; and the conclusion of these premisses will be, that we shall be full of hopes of a prosperous Resurrection² ; and our fear and trembling are no instances of our calamity, but parts of duty ; we shall sure enough be wafted to the shore, although we be tossed with the winds of our sighs, and the unevenness of our fears, and the ebbings and flowings of our passions, if we sail in a right channel, and steer by a perfect compass, and look up to God, and call for His help, and do our own endeavour. There are very many reasons why men ought not to despair ; and there are not very many men that ever go beyond a Hope, till they pass into possession. If our fears have any mixture of hope, that is enough to enable and to excite our duty ; and if we have a strong hope, when we cast about, we shall

¹ Acts iii. 26.

² Est modus gloriandi in conscientia, ut noveris fidem tuam esse animam, spem tuam esse certam. S.—August. in Psal. cxlix.

find reason enough to have many fears. *Let not this fear¹ weaken our hands*; and if it allay our gaieties and our confidences, it is no harm. In this uncertainty we must abide, if we have committed sins after Baptism: and those confidences which some men glory in, are not real supports or good foundations. The fearing man is the safest, and if he fears on his death-bed, it is but what happens to most considering men, and what was to be looked for all his life-time: he talked of the terrors of death, and death is the *King of terrors*; and therefore it is no strange thing if then he be hugely afraid: if he be not, it is either a great felicity, or a great presumption. But if he wants some degree of comfort, or a greater degree of hope, let him be refreshed by considering,

1. That *Christ came into the world to save sinners^m*.
 2. That *God delights not in the confusion and death of sinnersⁿ*.
 3. That *in heaven there is great joy at the conversion of a sinner^o*.
 4. That Christ is a perpetual *Advocate^p* daily interceding with

His Father for our pardon.
 5. That God uses infinite arts, instruments, and devices, to reconcile us to Himself.
 6. That *He prays us to be in charity with Him^q*, and to be forgiven.
 7. That He sends Angels to keep us from violence and evil company, from temptations and surprises, and His Holy Spirit to guide us in holy ways, and His servants to warn us and remind us perpetually: and therefore since certainly He is so desirous to save us, as appears by His Word, by His oaths, by His very nature, and His daily artifices of mercy; it is not likely that He will condemn us without great provocations of His Majesty, and perseverance in them.
 8. That the Covenant of the Gospel is a Covenant of Grace and of Repentance; and, being established with so many great solemnities and miracles from Heaven, must signify a huge favour and a mighty change of things; and therefore, that Repentance, which is the great condition of it, is a grace that does not expire in little accents and minutes, but hath a great latitude of

¹ Una est nobilitas, argumentumque coloris
 Ingenui, timidus non habuisse manus.

^m 1 Tim. i. 15. ⁿ Ezek. xxxiii. 11. ^o Luke xv. 7. ^p 1 John ii. 1.
^q 2 Cor. v. 20.

fication and large extension of parts, under the action of *all which* persons are safe, even when they exceedingly. 9. That are great degrees and degrees of glory in Heaven and therefore if we late our piety by professions to the more eminent persons and devouter people, we are not to conclude we cannot enter into the *same of glory*, but that we cannot go into the *same* *es*. (9.) That although veness of sins is condoned to us in Baptism, that this Baptism is once, and cannot be repeated; yet forgiveness of is the grace of the Gospel which is perpetually sent upon us, and sealed unto us so long as we not renounced our Baptism: For then we enter the condition of Repentance; and *Repentance* is not divisible grace, or a thing formed at once, but it is living all our lives; and therefore so is our pardon, which ebbs and flows according as we discompose anew the decency of our dismal promises; and therefore it ought to be said, that no man de- of pardon but he that

hath voluntarily renounced his Baptism, or willingly estranged himself from that Covenant. He that sticks to it, and still professes the Religion, and approves the Faith, and endeavours to obey and to do his duty, this man hath all the veracity of God to assure him and give him confidence that he is not in an impossible state of Salvation, unless God cuts him off before he can work, or that he begins to work when he can no longer choose. 10. And then let him consider, the more he fears, the more he hates his sin that is the cause of it, and the less he can be tempted to it, and the more desirous he is of Heaven; and therefore such fears are good instruments of Grace, and good signs of a future pardon. 11. That God in the old Law, although He made a Covenant of perfect Obedience, and did not promise pardon at all after great sins, yet He did give pardon, and declared it so to them for their own and for our sakes too. So He did to *David*, to *Manasses*, to the whole nation of the *Israelites* ten times in the wilderness, even after their apostacies and idola-

* 2 Sam. xii. 13.

* 2 Chron. xxxiii. 9—19

tries¹. And in the Prophets the mercies of God and His remissions of sins were largely preached², though in the Law God put on the robes of an angry Judge, and a severe Lord. But therefore in the Gospel, where He hath established the whole sum of affairs upon *Faith and Repentance*, if God should not pardon great sinners that repent after Baptism with a free dispensation, the Gospel were far harder than the intolerable Covenant of the Law. 12. That if a Proselyte went into the Jewish communion, and were circumcised and baptized, he entered into all the hopes of good things which God hath promised or would give to His people; and yet that was but the *Covenant of works*. If then the Gentile Proselytes by their Circumcision and Legal Baptism were admitted to a state of pardon, to last so long as they were in the Covenant, even after their admission, for sins committed against *Moses's Law*, which they then undertook to observe exactly; in the Gospel, which is the *Covenant of Faith*, it must needs be certain that there is a greater grace given, and an easier condition entered into than was that of the Jewish Law: and that is nothing else, but that abatement is made for our infirmities, and our single evils, and our timely repented and forsaken habits of sin, and our violent passions, when they are contested withal, and fought with, and under discipline, and in the beginnings and progresses of mortification. 13. That God hath erected in His Church a whole order of men, the main part and dignity of whose work it is to *remit and retain sins*³ by a perpetual and daily ministry; and this they do, not only in Baptism, but in all their offices to be administered afterwards; in the holy Sacrament of the Eucharist, which exhibits the Symbols of that Blood *which was shed for pardon of our sins*, and therefore by its continued ministry and repetition declares that *all that while* we are within the ordinary powers and usual dispensations of pardon, even so long as we are in any probable disposition to receive that holy Sacrament. And the same effect is also signified and exhibited in the whole power of the Keys;

¹ Deut. ix.² Ezek. xviii; Joel ii.³ John xx. 23.

h if it extends to private sins done in secret, it stain it does also to c. But this is a greater sony of the certainty e remissibility of our stains: for public sins, y always have a sting superadded formality adal and ill example, r are most commonly eatest: such as Mur- sacrilege, and others concealed nature, and ste action: And if these worst of evils ppointed an office of d pardon, which is y daily be adminis- hat will be an uneasy imity and fond sus- f God's goodness, to at our Repentance i rejected, even al- we have committed eatest or the most of 14. And it was con- baptized Christians nt John said, *If any i, we have an Advo- h the Father, and He ropitiation for our* and concerning laps- stians S. Paul gave ion, that, *If any man taken in a fault, ye are spiritual restore nan in the spirit of s, considering lest*

ye also be tempted^a. The Corinthian Christian committed incest, and was pardoned^a: and *Simon Magus* after he was baptized offered to commit his own sin of simony, and yet S. Peter bid him pray for pardon^b: and S. James tells, that *if the sick man sends for the Elders of the Church, and they pray over him, and he confess his sins, they shall be forgiven him*^c. 15. That only one sin is declared to be irremissible, *the sin against the Holy Ghost*^d, *the sin unto death*, as S. John calls it, for which *we are not bound to pray*^e, for all others we are: and certain it is, no man commits a sin against the Holy Ghost, if he be afraid he hath, and desires that he had not; for such penitential passions are against the definition of that sin. 16. That all the sermons in the Scripture written to Christians and disciples of *Jesus*, exhorting men to repentance, to be afflicted, to mourn and to weep, to confession of sins, are sure testimonies of God's purpose and desire to forgive us, even when we fall after Baptism: and if our fall after Baptism were irrecover-

1. ^a Gal. vi. 1. ^a 1 Cor. v. 1—5, 13; 2 Cor. ii. 6—10. ^b Acts viii. ^c James v. 14, 15. ^d Matt. xii. 31, 32. ^e 1 John v. 16.

able, then *all preaching were in vain*, and *our faith were o'so ruin*, and we could not with comfort rehearse the Creed, in which, as soon as ever we profess *Jesus* to have died for our sins, we also are condemned by our own Conscience of a sin that shall not be forgiven; and then all exhortations, and comforts, and fasts, and disciplines, were useless and too late, if they were not given us before we can understand them; for most commonly as soon as we can we enter into the regions of sin; for we commit *evil actions* before we understand, and together with our understanding they begin to be imputed. 17. That if it could be otherwise, infants were very ill provided for in the Church, who were baptized when they have no stain upon their brows but the misery they contracted from *Adam*: and they are left to be Angels for ever after, and live innocently in the midst of their ignorances, and weaknesses, and temptations, and the heat and follies of youth; or else perish in an eternal ruin. We cannot think or speak good things of God, if we entertain such *evil suspicions* of the mercies

of the Father of our Lord *Jesus*. 18. That *the long sufferance and patience of God* is indeed wonderful: but therefore it leaves us in certainties of pardon, so long as there is possibility to return, if we reduce the power to act. 19. That God calls upon us to forgive our brother *seventy times seven times*^f; and yet all that is but like the forgiving a hundred pence for His sake Who forgives us ten thousand talents: for so the Lord professed that he had done to him that was his servant and his domestics. 20. That if we can forgive a hundred thousand times, it is certain God will do so to us: our blessed Lord having commanded us to pray for pardon, as we pardon our offending and penitent brother. 21. That even in the case of very great sins, and great judgments inflicted upon the sinners, wise and good men and presidents of Religion have declared their sense to be, that God spent all His anger, and made it expire in that temporal misery; and so it was supposed to have been done in the case of *Ananias*^h: but, that the hopes of any penitent man may not rely upon

^f Mat. xviii. 22.^g Ibid. 23—33.^h Acta v.

uncertainty, we find in Scripture, that those Christians who had for their idolatrous crimes deserved to be given over to Satan to be buffeted, yet had hopes to be saved in the day of Lord¹. 22. That God is in the title of mercy forgiveness, and will have His appellatives finite and limited as to time in one act or in a common pardon. 23. That man's condition were desolate, and like that of the fallen Angels, equally desolate, and equally opposed, considering our inward weaknesses and ignorance, (in respect of their excellent understanding and perfect choice,) if he could be admitted to no Repentance after his infant-Baptism: and if he may be admitted to one, there is nothing in the Covenant of Gospel but he may also, second, and so for ever long as he can repent and return and live to God in holy Religion. 24. That every man is a sinner: *In many things we offend all^k*; *If we say we have no sin we deceive ourselves^l*: therefore either all must perish, or else there is mercy

for all; and so there is, upon this very stock, because *Christ died for sinners^m*, and *God hath comprehended all under sin, that He might have mercy upon allⁿ*. 25. That if ever God sends temporal punishments into the world with purposes of amendment, and if they be not all of them certain consignations to hell, and unless every man that breaks his leg, or in punishment loses a child or wife, be certainly damned, it is certain that God in these cases is angry and loving, chastises the sinner to amend the person, and smites that He may cure, and judges that He may absolve. 26. That He that *will not quench the smoking flax, nor break the bruised reed^o*, will not tie us to perfection, and the laws and measures of Heaven upon earth: and if in every period of our Repentance He is pleased with our duty, and the *voice of our heart*, and the *hand of our desires*, He hath told us plainly that He will not only pardon all the sins of the days of our folly, but the returns and surprises of sins in the days of Repentance, if we give no way, and allow no affec-

Cor. v. 5; 1 Tim. i. 20. ^k James iii. 2. ^l 1 John i. 8. ^m Rom. v. 8.
ⁿ Rom. xi. 32. ^o Isa. xlii. 3; Matt. xii. 17, 20.

tion, and give no place to any thing that is God's enemy; *all the past sins, and all the seldom-returning and ever-repented evils*, being put upon the accounts of the Cross.

An Exercise against despair in the day of our Death.

To which may be added this short Exercise, to be used for the curing the temptation to direct Despair, in case that the Hope and Faith of good men be assaulted in the day of their calamity.

I consider that the ground of my trouble is my Sin; and if it were not for that, I should not need to be troubled: but the help that all the world looks for, is such as supposes a man to be a sinner. * Indeed if from myself I were to derive my title to Heaven, then my sins were a just argument of Despair: but now that they bring me to Christ, that they drive me to an appeal to God's mercies, and to take sanctuary in the Cross, they ought not, they cannot, infer a just cause of Despair. * I am sure it is a stranger thing that God should take upon *Him* hands and feet, *and those hands and feet should be nailed upon a*

cross, than that a man should be partaker of the felicities of pardon and life eternal: and it were stranger yet, that God should do so much for Man, and that a man that desires it, that labours for it, that is in life and possibilities of working his Salvation, should inevitably miss that end for which that God suffered so much. For what is the meaning, and what is the extent, and what are the significations of the Divine mercy in pardoning sinners? If it be thought a greater matter that I am charged with Original sin; I confess I feel the weight of it in loads of temporal infelicities, and proclivities to sin: But I fear not the guilt of it, since I am baptized; and it cannot do honour to the reputation of God's mercy, that it should be all spent in remissions of what I never chose, never acted, never knew of, could not help, concerning which I received no commandment, no prohibition. But (blessed be God) it is ordered in just measures, that that original evil which I contracted *without my will* should be taken away *without my knowledge*; and what I suffered before I had a being, was cleansed before

I had an useful understanding. But I am taught to believe God's mercies to be *infinite*, not only in *Himself*, but to *us*: for mercy is a *relative term*, and we are its *correspondent*; of all the creatures which God made, we only in a proper sense are the subjects of mercy and remission: Angels have more of *God's bounty* than we have, but not so much of His *mercy*: and beasts have little rays of His kindness, and effects of His wisdom and graciousness in petty donatives; but nothing of *mercy*, for they have no laws, and therefore no sins, and need no mercy, nor are capable of any. Since therefore man alone is the correlative or proper object and vessel of reception of an infinite mercy, and that mercy is in *giving* and *forgiving*, I have reason to hope that He will so forgive me, that my sins shall not hinder me of Heaven: or because it is a gift, I may also upon the stock of the same infinite mercy hope He will give Heaven to me: and if I have it either upon the title of *giving* or *forgiving*, it is alike to me, and will alike magnify the glories of the Di-

vine mercy. *And because *eternal life is the gift of God*^p, I have less reason to despair: for if my sins were fewer, and my disproportions towards such a glory were less, and my evenness more, yet it is still a gift, and I could not receive it but as a free and a gracious donative; and so I may still, God can still give it me: and it is not an impossible expectation to wait and look for such a gift at the hands of *the God of mercy*: the best men deserve it not, and I who am the worst may have it given me. *And I consider that God hath set no measures of His mercy, but that we be within that Covenant, that is, repenting persons, endeavouring to serve Him with an honest single heart; and that within this Covenant there is a very great latitude, and variety of persons, and degrees, and capacities, and therefore that it cannot stand with the proportions of so infinite a mercy that obedience be exacted to such a point (which He never expressed,) unless it should be the least, and that to which all capacities, though otherwise unequal, are fitted and sufficiently enabled. *But how-

^p Rom. vi. 23.

ever, I find that the Spirit of God taught the Writers of the New Testament to apply to us all in general, and to every single person in particular, some gracious words which God in the Old Testament spake to one man upon a special occasion in a single and temporal instance. Such are the words which God spake to *Joshua*, *I will never fail thee nor forsake thee*^a: and upon the stock of that promise *S. Paul* forbids Covetousness, and persuades Contentedness, because those words were spoken by God to *Joshua* in another case^r. If the gracious words of God have so great extension of parts, and intention of kind purposes, then how many comforts have we upon the stock of all the excellent words which are spoken in the prophets and in the Psalms? and I will never more question whether they be spoken concerning me, having such an authentic precedent so to expound the excellent words of God: all the treasures of God which are in the Psalms are my own riches, and the wealth of my hope; there will I look, and whatsoever I can need, that I will depend

upon. For certainly, if we could understand it, that which is infinite (as God is) must needs be some such kind of thing: it must go whither it was never sent, and signify what was not first intended, and it must warm with its light, and shine with its heat, and refresh when it strikes, and heal when it wounds, and ascertain where it makes afraid, and intend all when it warns one, and mean a great deal in a small word. And as the Sun passing to its southern tropic looks with an open eye upon his sun-burnt *Ethiopians*, but at the same time sends light from his posterns, and collateral influences from the back side of his beams, and sees the corners of the east when his face tends towards the west, because he is a round body of fire, and hath some little images and resemblances of the infinite; so is God's mercy: when it looked upon *Moses*, it relieved *S. Paul*, and it pardoned *David*, and gave hope to *Manasses*, and might have restored *Judas*, if he would have had hope, and used himself accordingly. * But as to my own case, I have sinned grievously and fre-

^a Josh. i. 5.

^r Heb. xiii. 5.

quently: But I have repented it, but I have begged pardon, I have confessed it and forsaken it. I cannot undo what was done, and I perish if God hath appointed no remedy, if there be no remission: but then my Religion falls together with my hope, and God's word fails as well as I. But I believe the article of *Forgiveness of sins*; and if there be any such thing, I may do well; for I have, and do, and will do that which all good men call Repentance; that is, I will be humbled before God, and mourn for my sin, and for ever ask forgiveness, and judge myself, and leave it with haste, and mortify it with diligence, and watch against it carefully. And this I can do but in the manner of a man; I can but mourn for my sins, as I apprehend grief in other instances: but I will rather choose to suffer all evils than to do one deliberate act of sin. I know my sins are greater than my sorrow, and too many for my memory, and too insinuating to be prevented by all my care. But I know also that God knows and pities my infirmities; and how far that

will extend I know not, but that it will reach so far as to satisfy my needs, is the matter of my hope. *But this I am sure of, that I have in my great necessity prayed humbly and with great desire, and sometimes I have been heard in kind, and sometimes have had a bigger mercy instead of it; and I have the hope of *Prayers*, and the hope of my *Confession*, and the hope of my *Endeavour*, and the hope of many promises, and of God's essential goodness; and I am sure that God hath heard my prayers, and verified His promises in temporal instances, for He ever gave me sufficient for my life; and although He promised such supplies and grounded the confidences of them upon our *first seeking the kingdom of heaven and its righteousness*^a, yet He hath verified it to me, who have not sought it as I ought: but therefore I hope He accepted my endeavour, or will give His great gifts and our great expectation even to the weakest endeavour; to the least, so it be a hearty, piety. *And sometimes I have had some cheerful visitations of God's Spirit, and my cup hath

^a Matt. vi. 33.

been crowned with comfort, and the wine that made my heart glad danced in the chalice, and I was glad that God would have me so; and therefore I hope this cloud may pass: for that which was then a real cause of comfort, is so still, if I could discern it; and I shall discern it when the veil is taken from mine eyes. *And (blessed be God) I can still remember that there are *temptations to Despair*; and they could not be temptations if they were not apt to persuade, and had seeming probability on their side; and they that despair think they do it with greatest reason; for if they were not confident of the reason, but that it were such an argument as might be opposed or suspected, then they could not despair. *Despair assents as firmly and strongly as Faith itself*: but because it is a temptation, and Despair is a horrid sin, therefore it is certain those persons are unreasonably abused, and they have no reason to despair, for all their confidence: and therefore although I have strong *reasons to condemn myself, yet I have more reason to condemn my Despair*, which

therefore is unreasonable because it is a sin, and a dishonour to God, and a ruin to my condition, and verifies itself, if I do not look to it. For as the hypochondriac person that thought himself dead, made his dream true when he starved himself, because dead people eat not; so do despairing sinners lose God's mercies by refusing to use and to believe them. *And I hope it is a disease of judgment, not an intolerable condition, that I am falling into, because I have been told so concerning others, who therefore have been afflicted, because they see not their pardon sealed after the manner of this world, and the affairs of the Spirit are transacted by immaterial notices, by propositions and spiritual discourses, by promises which are to be verified hereafter; and here we must live in a cloud, in darkness under a veil, in fear and uncertainties, and our very living by Faith and Hope is a life of mystery and secrecy, the only part of the manner of that life in which we shall live in the state of separation. And when a distemper of body or an infirmity of mind happens in the instances of

such secret and reserved affairs, we may easily mistake the manner of our notices for the uncertainty of the thing : and therefore it is but reason I should stay till the state and manner of my abode be changed, before I despair : there it can be no sin, nor error, here it may be both ; and if it be *that*, it is also *this* ; and then a man may perish for being miserable, and be undone for being a fool. In conclusion, my hope is in God, and I will trust Him with the event, which I am sure will be *just*, and I hope *full of mercy*. * However, now I will use all the spiritual arts of Reason and Religion to make me more and more *to love God* ; that if I miscarry, *Charity also shall fail*, and something that loves God shall perish and be damned ; which if it be impossible[†], then I may do well.

These Considerations may be useful to men of *little hearts*, and of *great piety* : or if they be persons who have lived without infamy, or begun their Repentance so late that it is very imperfect, and yet so early that it was before the arrest of Death. But if the man be a *vicious person*, and hath

persevered in a vicious life till his death bed, these considerations are not proper. Let him inquire in the words of the first Disciples after Pentecost, *Men and brethren, what shall we do to be saved*^a ? And if they can but entertain so much hope as to enable them to do so much of their duty as they can for the present, it is all that can be provided for them : an inquiry in their case can have no other purposes of Religion or prudence. And the Minister must be infinitely careful that he do not go about to comfort vicious persons with the comforts belonging to God's elect, lest he prostitute holy things, and make them common, and his sermons deceitful, and vices be encouraged in others, and the man himself find that he was deceived, when he descends into his house of sorrow.

But because *very few* men are tempted with too great fears of failing, but *very many* are tempted by Confidence and Presumption ; the Ministers of Religion had need be instructed with spiritual armour to resist this fiery dart of the Devil, when it operates to evil purposes.

[†] 1 Cor. xiii. 8.

^a Acts ii. 37.

SECT. VI.

Considerations against presumption.

I HAVE already enumerated many particulars to provoke a drowsy Conscience to a scrutiny and to a suspicion of himself, that by seeing cause to suspect his condition, he might more freely accuse himself, and attend to the necessities and duties of Repentance: but if either before or in his Repentance he grow too big in his spirit, so as either he does some little violences to the modesties of Humility, or abate his care and zeal of his Repentance, *the Spiritual man* must allay his forwardness by representing to him,

1. That the growths in grace are long, difficult, uncertain, hindered, of many parts and great variety.
2. That an infant grace is soon dashed and discountenanced, often running into an inconvenience and the evils of an imprudent conduct, being zealous, and forward, and therefore confident, but always with the least reason, and the greatest danger: like children and young fellows, whose confidence hath no other reason but that they understand not their danger and

their follies. 3. That *he that puts on his armour ought not to boast, as he that puts it off*^{*}; and the Apostle chides the *Galatians* for ending in the flesh after they had begun in the spirit[†].

4. That a man cannot think too meanly of himself, but very easily he may think too high.
5. That a wise man will always in a matter of great concernment think the worst, and a good man will condemn himself with hearty sentence.
6. That Humility and modesty of judgment and of hope are very good instruments to procure a mercy and a fair reception at the day of our death: but Presumption or bold opinions serve no end of God or man, and is always imprudent, ever fatal, and of all things in the world is its own greatest enemy: for the more any man presumes, the greater reason he hath to fear.
7. That a man's heart is infinitely deceitful: unknown to itself, not certain in his own acts, praying one way, and desiring another, wandering and imperfect, loose and various worshipping God, and ent

* 1 Kings xx. 11.

† Gal. iii. 3.

* Jer. xvii. 9

taining sin, following what it hates, and running from what it flatters, loving to be tempted and betrayed; petulant, like a wanton girl running from, that it might invite, the fondness and enrage the appetite of the foolish young man, or the evil temptation, that follows it; cold and indifferent one while, and presently zealous and passionate, furious and indiscreet; not understood of itself or any one else, and deceitful beyond all the arts and numbers of observation. 8. That it is certain we have highly sinned against God, but we are not so certain that our Repentance is real and effective, integral and sufficient. 9. That it is not revealed to us whether or no the time of our Repentance be not past; or, if it be not, yet how far God will give us pardon, and upon what condition, or after what sufferings or duties, is still under a cloud. 10. That virtue and vice are oftentimes so near neighbours, that we pass into each other's borders without observation, and think we do justice when we are cruel, or call ourselves liberal when we are loose and foolish in expences, and are

amorous when we commend our own civilities and good nature. 11. That we allow to ourselves so many little irregularities, that insensibly they swell to so great a heap, that from thence we have reason to fear an evil: for an army of frogs and flies may destroy all the hopes of our harvest. 12. That when we do that which is lawful, and do all that we can in those bounds, we commonly and easily run out of our proportions. 13. That it is not easy to distinguish the virtues of our nature from the virtues of our choice: and we may expect the reward of *Temperance*, when it is against our nature to be drunk; or we hope to have the coronet of virgins for our morose disposition or our abstinence. from marriage upon secular ends. 14. That it may be we call every little sigh or the keeping a fish-day the duty of Repentance; or have entertained false principles in the estimate and measures of virtues; and, contrary to the steward in that Gospel^a, we write down fourscore when we should set down but fifty. 15. That it is better to trust the goodness and justice of

^a Luke xvi.

God with our accounts, than to offer Him large bills.

16. That we are commanded by Christ to *sit down in the lowest place, till the master of the house bids us sit up higher*^b.

17. That *when we have done all that we can, we are unprofitable servants*^c: and yet no man does all that he can do; and therefore is more to be despised and undervalued. 18. That the self-accusing Publican was justified rather than the thanksgiving and confident Pharisee^d. 19. That if *Adam* in Paradise, and *David* in his house, and *Solomon* in the Temple, and *Peter* in Christ's family, and *Judas* in the College of Apostles, and *Nicolas* among the Deacons^e, and the Angels in Heaven itself, did fall so foully and dishonestly; then it is prudent advice that *we be not high-minded, but fear*^f, and when we *stand most confidently take heed lest we fall*^g: and yet there is nothing so likely to make us fall as Pride and great opinions, which ruined the Angels, which God resists, which all men despise, and which betrays us into care-

lessness, and undiscerning, wary spirit.

4. Now the the Ecclesiast are done; and remains is, the *ster pray over* remind him actions as he *to call upon don, *to put h in Him, *to i to God's disp patient and c nounce every thought, or in which the vi sickness may *to beg of Go His Holy Sp him in his ag holy Angels i in his passage.

5. Whatsoever this, concerns by: *that the ministries di temperately; join with muc devotion in t the Minister make no outc mations in th the Soul; *a make no ju cerning the

^b Luke xiv. 10.

^c Luke xvii. 10.

^d

^e The Nicolaitanes, whom St. John condemns (Rev. ii. Deacon Nicolas (Acts vi. 5.) as their founder: but 'pr Burton) 'without reason.'—ED.

^f Rom. xi. 20.

^g 1 Cor. x. 12.

^h Jam. v. 14.

his dying quietly or
olently, with comfort or
ithout, with great fears or
cheerful confidence, with
ase or without, like a
mb or like a lion, with
nvulsions or semblances
great pain, or like an
spiring and a spent candle :
r these happen to all men
ithout rule, without any
nown reason, but according
God pleases to dispense

the grace or the punishment,
for reasons only known to
Himself. Let us lay our
hands upon our mouth, and
adore the mysteries of the
Divine wisdom and provi-
dence, and pray to God to
give the dying man rest
and pardon, and to ourselves
grace to live well, and the
blessing of a holy and a
happy death.

SECT. VII.

Offices to be said by the Minister in his Visitation of the sick.

In the Name of the Father,
f the Son, and of the Holy
host.

Our Father which art in
Heaven, &c.

*Let the Priest say this Prayer
secretly.*

O Eternal *Jesus*, Thou
reat lover of Souls, Who
ast constituted a ministry
a the Church to glorify
Thy Name, and to serve in
he assistance of those that
ome to Thee professing
Thy discipline and service,
ive grace to me the unwor-
hiest of Thy servants, that
in this my ministry may
urately and zealously intend

Thy glory, and effectually
may minister comfort and
advantages to this sick per-
son, (whom God assoil from
all his offences :) and grant
that nothing of Thy grace
may perish to him by the
unworthiness of the Mini-
ster; but let Thy Spirit
speak by me, and give me
prudence and charity, wis-
dom and diligence, good
observation and apt dis-
courses, a certain judgment
and merciful dispensation,
that the Soul of Thy servant
may pass from this state
of imperfection to the per-
fections of the state of glory,
through Thy mercies, O
Eternal *Jesus*. Amen.

The Psalm.

Out of the depths have I cried unto Thee, O Lord. Lord, hear my voice: let Thine ears be attentive to the voice of my supplications.

If Thou, Lord, shouldst mark iniquities, O Lord, who should stand?

But there is forgiveness with Thee, that Thou mayest be feared.

I wait for the Lord, my soul doth wait; and in His word do I hope.

My soul waiteth for the Lord, more than they that watch for the morning.

Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plentiful Redemption.

And he shall redeem His servants from all their iniquities¹.

Wherefore should I fear in the days of evil, when the wickedness of my heels shall compass me about?

**No man can by any means redeem his brother, nor give to God a ransom for him;*

(For the Redemption of their Soul is precious, and it ceaseth for ever;)

That he should still live for ever, and not see corruption.

But wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

But God will redeem my Soul from the power of the grave: for He shall receive me².

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, in Thy likeness¹.

Thou shalt shew me the path of life: in Thy presence is the fulness of joy, at Thy right hand there are pleasures for evermore².

Glory be to the Father, &c.

As it was in the beginning, &c.

Let us Pray.

Almighty God, Father of mercies, the God of peace and comfort, of rest and pardon, we Thy servants, though unworthy to pray to Thee, yet, in duty to Thee and charity to our brother, humbly beg mercy of Thee for him to descend upon his body and his Soul; one sinner, O Lord, for another, the miserable for the afflicted, the poor for him that is in need: but Thou givest Thy graces and Thy favours by the measures of Thy own mercies, and in proportion to our necessities. We humbly come to Thee in the name of *Jesus*, for the merit of our Saviour, and the mercies of our God,

¹ Ps. cxxx. ² Ps. xlix. 5, 7—10, 15.

¹ Ps. xvii. 15. ² Ps. xvi. 11.

Thee to pardon the
this Thy Servant,
put them all upon
unts of the Cross,
bury them in the
Jesus; that they
er rise up in judg-
gainst Thy Servant,
g him to shame and
n of face in the day
inquiry and sen-
Amen.

II.

Thy servant Pa-
n sorrows, Comfort
his sickness, and re-
m to health, if it
od to Thee, in order
great ends, and his
interest. And how-
ou shalt determine
ing him in this affair,
ke his Repentance
and his passage safe,

Faith strong, and
be modest and confi-
hat when Thou shalt
Soul from the prison
body, it may enter
securities and rest
sons of God, in the
f blessedness, and the
as of *Jesus*. Amen.

III.

1, O Lord, knowest
necessities and all
irmities of Thy ser-
ortify his spirit with
joys and perfect

resignation, and take from
him all degrees of inordinate
or insecure affections to this
world, and enlarge his heart
with desires of being with
Thee, and of freedom from
sins, and fruition of God.

IV.

Lord, let not any pain or
passion discompose the order
and decency of his thoughts
and duty; and lay no more
upon Thy Servant than
Thou wilt make him able to
bear, and together with the
temptation do Thou provide
a way to escape; even by
the mercies of a longer and
a more holy life, or by the
mercies of a blessed death:
even as it pleaseth Thee, O
Lord, so let it be.

V.

Let the tenderness of his
Conscience and the Spirit of
God call to mind his sins,
that they may be confessed
and repented of: because
Thou hast promised that if
we confess our sins, we
shall have mercy. Let Thy
mighty grace draw out from
his Soul every root of bitter-
ness, lest the remains of the
Old man be accursed with
the reserves of Thy wrath:
but in the union of the Holy
Jesus, and in the charitie
of God and of the world.

the communion of all the Saints, let this Soul be presented to Thee blameless, and entirely pardoned, and throughly washed, through *Jesus Christ our Lord.*

Here also may be inserted the Prayers set down after the holy Communion is administered.

¶ The Prayer of *S. Eustratius* the Martyr, (to be used by the sick or dying man, or by the Priests or assistants in his behalf,) which he said when he was going to Martyrdom.

I will praise Thee, O Lord, that Thou hast considered my low estate, and hast not shut me up in the hands of mine enemies, nor made my foes to rejoice over me : And now let Thy right hand protect me, and let Thy mercy come upon me ; for my Soul is in trouble and anguish because of its departure from the body. O let not the assemblies of its wicked and cruel enemies meet it in the passing forth, nor hinder me by reason of the sins of my passed life. O Lord, be favourable unto me, that my Soul may not behold the hellish countenance of the spirits of darkness, but let Thy bright and joyful Angels entertain

it. Give glory to Thy Holy Name and to Thy Majesty ; place me by Thy merciful arm before Thy seat of Judgment, and let not the hand of the Prince of this world snatch me from Thy presence, or bear me into hell. Mercy, sweet *Jesu.* Amen.

¶ A prayer taken out of the *Euchologion* of the Greek Church, to be said by or in behalf of people in their danger, or near their Death.

Βεβοηθούμενος ταῖς ἀμαρτίαις,
&c.

I.

Bemired with sins and naked of good deeds, I that am the meat of worms cry vehemently in spirit ; Cast not me wretch away from Thy face ; place me not on the left hand, Who with Thy hands didst fashion me ; but give rest unto my Soul, for Thy great mercy's sake, O Lord.

II.

Supplicate with tears unto Christ, Who is to judge my poor Soul, that He will deliver me from the fire that is unquenchable. I pray you all, my friends and acquaintance, make mention of me in your prayers, that in the day of Judgment I may be

mercy at that dreadful Tribunal.

III.

Then may the standers-by pray.

When in unspeakable glory Thou dost come dreadfully to judge the whole world, vouchsafe, O gracious Redeemer, that this Thy faithful Servant may in the clouds meet Thee cheerfully. They who have been dead from the beginning, with terrible and fearful trembling stand at Thy Tribunal, waiting Thy just sentence. O blessed Saviour *Jesus*, none shall there avoid Thy formidable and most righteous judgment. All Kings and Princes with servants stand together, and hear the dreadful voice of the Judge condemning the people which have sinned into Hell: from which sad sentence, O Christ, deliver Thy Servant. Amen.

Then let the sick man be called upon to rehearse the Articles of his Faith; or, if he be so weak he cannot, let him (if he have not before done it) be called to say Amen, when they are recited, or to give some testimony of his Faith and confident assent to them.

After which it is proper (if the person be in capacity) that the Minister examine him, and invite him to Confession, and all the parts of Repentance, according to the foregoing Rules: after which, he may pray this Prayer of Absolution.

Our Lord *Jesus* Christ, Who hath given Commission to His Church in His Name to pronounce Pardon to all that are truly penitent, He of His mercy pardon and forgive thee all thy sins, deliver thee from all evils past, present, and future, preserve thee in the faith and fear of His Holy Name to thy life's end, and bring thee to His everlasting Kingdom, to live with Him for ever and ever. Amen.

Then let the sick man renounce all Heresies, and whatsoever is against the Truth of God or the Peace of the Church, and pray for pardon for all his ignorances and errors, known and unknown.

After which let him (if all other circumstances be fitted) be disposed to receive the Blessed Sacrament, in which the Curate is to minister according to the form prescribed by the Church.

When the rites are finished, let the sick man in the days of his sickness be employed with the former offices and exercises before described: and when the time draws near of his dissolution, the Minister may assist by the following order of recommendation of the Soul.

I.

O Holy and most gracious Saviour *Jesus*, we humbly recommend the Soul of Thy Servant into Thy hands, Thy most merciful hands; let Thy blessed Angels stand in ministry about Thy Servant, and defend him from the violence and malice of all his ghostly enemies, and drive far from hence all the spirits of darkness. Amen.

II.

Lord, receive the Soul of this Thy Servant: Enter not into judgment with Thy Servant: Spare him whom Thou hast redeemed with Thy most precious Blood: deliver him from all evil for whose sake Thou didst suffer all evil and mischief; from the crafts and assaults of the Devil, from the fear of Death, and from everlasting Death, good Lord, deliver him. Amen.

III.

Impute not unto him the follies of his youth, nor any of the errors and miscarriages of his life; but strengthen him in his agony, let not his Faith waver, nor his Hope fail, nor his Charity be disordered: Let none of his enemies imprint upon him any afflictive or evil phantasm; let him die in peace, and rest in hope, and rise in glory. Amen.

IV.

Lord, we know and believe assuredly that whatsoever is under Thy custody cannot be taken out of Thy hands, nor by all the violences of Hell robbed of Thy protection: preserve the work of Thy hands, rescue him from all evil; take into the participation of Thy glories him to whom Thou hast given the seal of Adoption, the earnest of the inheritance of the saints. Amen.

V.

Let his portion be with *Abraham, Isaac and Jacob*, with *Job and David*, with the Prophets and Apostles, with Martyrs and all Thy holy Saints, in the arms of Christ, in the bosom of felicity, in the Kingdom of God to eternal ages. Amen.

These following Prayers are fit also to be added to the foregoing offices, in case there be no Communion or intercourse but Prayer.

Let us pray.

O Almighty and eternal God, there is no number of Thy days or of Thy mercies : Thou hast sent us into this world to serve Thee, and to live according to Thy laws ; but we by our sins have provoked Thee to wrath, and we have planted thorns and sorrows round about our dwellings : and our life is but a span long, and yet very tedious, because of the calamities that inclose us in on every side ; the days of our pilgrimage are few and evil ; we have frail and sickly bodies, violent and distempered passions, long designs and but a short stay, weak understandings and strong enemies, abused fancies, perverse wills. O dear God, look upon us in mercy and pity : let not our weaknesses make us to sin against Thee, nor our fear cause us to betray our duty, nor our former follies provoke Thy eternal anger, nor the calamities of this world vex us into tediousness of spirit and impatience : but let Thy Holy Spirit lead us through

this valley of misery with safety and peace, with Holiness and Religion, with spiritual comforts and joy in the Holy Ghost ; that when we have served Thee in our generations, we may be gathered unto our Fathers, having the testimony of a holy Conscience, in the communion of the Catholic Church, in the confidence of a certain Faith, and the comforts of a reasonable, religious and holy Hope, and perfect Charity with Thee our God and all the world ; that neither death, nor life, nor Angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, may be able to separate us from the love of God which is in Christ *Jesus* our Lord. Amen.

II.

O Holy and most gracious Saviour *Jesus*, in Whose hands the Souls of all faithful people are laid up till the day of recompence, have mercy upon the body and Soul of this Thy Servant, and upon all Thy elect people who love the Lord *Jesus*, and long for His coming. Lord, refresh the imperfection of their condition

with the aids of the Spirit of grace and comfort, and with the visitation and guard of Angels, and supply to them all their necessities known only unto Thee; let them dwell in peace, and feel Thy mercies pitying their infirmities and the follies of their flesh, and speedily satisfying the desires of their spirits: and when Thou shalt bring us all forth in the day of Judgment, O then shew Thyself to be our Saviour *Jesus*, our Advocate and our Judge. Lord, then remember that Thou hast for so many ages prayed for the pardon of those sins, which Thou art then to sentence. Let not the accusations of our Consciences, nor the calumnies and aggravation of Devils, nor the effects of Thy wrath press those Souls which Thou lovest, which Thou didst redeem, which Thou dost pray for; but enable us all by the supporting hand of Thy mercy to stand upright in judgment. O Lord, have mercy upon us, have mercy upon us: O Lord, let Thy mercy lighten upon us, as our trust is in Thee. O Lord, in Thee have we trusted, let us never be confounded. Let us meet

with joy, and for ever with Thee; feeling Thy don, supported with graciousness, absolve Thy sentence, saved mercy, that we may the glory of Thy Name Allelujahs. Amen. Amen.

Then may be added, behalf of all that sent, these Ejaculations

O spare us a little we may recover our strength before we go hence no more seen^a. Amen.

Cast us not away time of age; O forsake not when strength fails Amen.

Grant that we may sleep in sin or death; but that we may have part of the first Resurrection and that the second may not prevail on us. Amen.

Grant that our Souls be bound up in the cords of life; and in the day Thou bindest up Thy mercies remember Thy servants in good, and not for evil: our Souls may be remembered amongst the righteous. Amen.

Grant unto all suffering Christians merciful aids from Heaven;

^a Ps. xxxix. 13.

^b Ps. lxxl. 9.

the Souls returning Thee, whom Thou hast redeemed with Thy most precious blood. Amen.

Grant unto Thy servants true Faith in the Lord Jesus, a daily Meditation of His Name, a Contempt of the World, a longing Desire after Heaven, Patience in our Afflictions, Comfort in our sicknesses, Joy in God, a holy and a blessed Death; that our Souls may rest in Heaven, and my body may rise in glory, and both may be united in the communion of Saints, in the kingdom of God, and the glories of the Lord Jesus. Amen.

The blessing.

Show the God of peace to bring back again from the dead our Lord Jesus, that good Shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in every good thing, to do His will, working in you that which is pleasing in His sight; to whom be glory for ever and ever. Amen.

The Doxology.

O the blessed and only Son of the Father, the King of Kings, the Lord of Lords, Who hast immortality, dwell-

ing in the light which no man can approach unto, Whom no man hath seen nor can see, be honour and power everlasting^a. Amen.

After the sick man is departed, the Minister, if he be present, or the Major-domo, or any other fit person, may use the following Prayers in behalf of themselves.

I.

Almighty God, with Whom do live the spirits of them that depart hence in the Lord, we adore Thy Majesty, and submit to Thy Providence, and revere Thy Justice, and magnify Thy Mercies, Thy infinite mercies, that it hath pleased Thee to deliver this our Brother out of the miseries of this sinful world. Thy counsels are secret, and Thy wisdom is infinite: with the same hand Thou hast crowned him, and smitten us; Thou hast taken him into regions of felicity, and placed him among Saints and Angels, and left us to mourn for our sins, and Thy displeasure, which Thou hast signified

to us by removing him from us to a better, a far better place. Lord, turn Thy anger into mercy, Thy chastise-

^a Heb. xlii. 20, 21.

^a 1 Tim. vi. 15, 16.

ments into virtues, Thy rod into comforts, and do Thou give to all his nearest relatives comforts from Heaven, and a restitution of blessings equal to those which Thou hast taken from them. And we humbly beseech Thee of Thy gracious goodness shortly to satisfy the longing desires of those holy Souls who pray, and wait, and long, for Thy second Coming. Accomplish Thou the number of Thine elect, and fill up the mansions in Heaven which are prepared for all them that love the coming of the Lord *Jesus*, that we, with this our brother and all others departed this life in the obedience and faith of the Lord *Jesus*, may have our perfect consummation and bliss in Thy eternal glory, which never shall have ending. Grant this for *Jesus* Christ His sake our Lord and only Saviour. Amen.

II.

O Merciful God, Father of our Lord *Jesus*, Who is the first fruits of the Resurrection, and by entering into Glory hath opened the Kingdom of Heaven to all believers, we humbly beseech Thee to raise us up from the death of sin to the life

of righteousness, to be partakers of the Christ, and followe holy life, we may takers of His Spir His promises; th we shall depart th may rest in His a lie in His bosom, as is this our brother suffer us not for an ation of the worl snares of the Dev pains of death, to Thee. Lord, let T Spirit enable us grace to fight a g with perseverance, our course with hol to keep the faith stancy unto the at the day of Judg may stand at the r of the throne of hear the blessed se "*Come ye blessed of My Father, & Kingdom prepared from the beginning world.*" O bless Thou art our Jt Thou art our l even because Thou and gracious, neve to fall into the i pains of Hell, nev down in sin, and have our portior everlasting burnin, sweet Jesu, Merc

Prayer to be said in the case of a sudden surprise by Death, as by a mortal wound, or evil accidents in Child-birth, when the forms and solemnities of preparation cannot be used.

O Most gracious Father, Lord of Heaven and earth, Judge of the living and the dead, behold Thy servants coming to Thee for pity and mercy in behalf of ourselves and this Thy Servant whom Thou hast smitten with Thy heavy rod, and a swift Angel; if it be Thy will, preserve his life, that there may be place for his repentance and restitution: O spare him a while, that he may recover his strength before he go hence and be no more seen. But if Thou hast otherwise decreed, let the miracles of Thy compassion and Thy wonderful mercy supply to him the want of the usual measures of time, and the periods of repentance, and the trimming of his lamp: and let the greatness of the calamity be accepted by Thee as an instrument to procure pardon for those defects and degrees of unadvisedness which may have

caused this accident upon Thy servant. Lord, stir up in him a great and effectual contrition; that the greatness of the sorrow, and hatred against sin, and the zeal of his love to Thee, may in a short time do the work of many days. And Thou Who regardest the heart and the measures of the mind more than the delay and the measures of time, let it be Thy pleasure to rescue the Soul of Thy servant from all the evils he hath deserved, and all the evils that he fears; that in the glorifications of Eternity, and the Songs which to eternal ages Thy Saints and holy Angels shall sing to the honour of Thy mighty Name and invaluable mercies, it may be reckoned among Thy glories, that Thou hadst redeemed this Soul from the dangers of an eternal death, and made him partaker of the gift of God, eternal life*, through Jesus Christ our Lord. Amen.

If there be time, the Prayers in the foregoing offices may be added, according as they can be fitted to the present circumstances.

* Rom. vi. 23.

SECT. VIII.

A Peroration concerning the contingencies and treatment of our departed friends after Death, in order to the Burial, &c.

WHEN we have received the last breath of our friend, and closed his eyes, and composed his body for the grave, then seasonable is the counsel of the son of *Sirach*; *Weep bitterly and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of; and then comfort thyself for thy heaviness. But take no grief to heart; for there is no turning again: thou shalt not do him good, but hurt thyself*¹. Solemn and appointed mournings are good expressions of our dearness to the departed Soul, and of his worth, and our value of him; and it hath its praise in nature, and in manners and public customs: but *the praise of it is not in the Gospel*, that is, it hath no direct and proper uses in Religion. For if *the dead did die in the Lord*², then there is joy to him, and it is an ill expression of our affection and our charity to weep uncomfortably at a change that hath carried my friend to the state of a huge felicity. But if the man did perish in his folly and his sin, there is indeed cause to mourn, but no hopes of being comforted; for he shall never return to light, or hopes of restitution: therefore beware lest thou come into the same place of torment³; and let thy grief sit down and rest upon your own turf, and weep till shower springs from thine eyes to heal the wounds of thy spirit; turn thy sorrow into caution, thy grief for the dead, to thy care of thyself who art alive, lest thou die and fall like the fools, whose life is worse than death, for their death is the consummation of all felicities. * The Church in her funerals of the dead used to sing Psalms and to give thanks for redemption and delivery of the Soul from the evils and dangers of mortality. † Therefore we have no reason to be angry when God has

¹ *Eccles.* xxxviii. 17, 20, 21.

² *Rev.* xiv. 13.

³ *Luke* xvi. 28.

^{*} *Chrysost.*, *Hom.* iv. *Heb.*

our prayers, who call upon Him to hasten His coming, and to fill up His numbers, and to do that which we pretend to give Him thanks for. And *S. Chrysostom* asks, To what purpose is it that thou singest, *Return unto thy rest, O my Soul, &c.*, if thou dost not believe thy friend to be in rest? and if thou dost, why dost thou weep impertinently and unreasonably? Nothing but our own loss can justly be deplored: and him that is passionate for the loss of his money or his advantages, we esteem foolish and imperfect; and therefore have no reason to love the immoderate sorrows of those who too earnestly mourn for their dead, when, in the last resolution of the enquiry, it is their own evil and present or feared inconveniences they deplore: the best that can be said of such a grief is, that those mourners love themselves too well. Something is to be given to custom, something to fame, to nature, and to civilities, and to the honour of the deceased friends; for that man is esteemed to die miserable, for whom no friend or relative sheds a tear, or pays a solemn sigh. I desire to die a dry death, but am

not very desirous to have a *dry funeral*: some flowers sprinkled upon my grave would do well and comely; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts.

But that which is to be faulted in this particular is, when the grief is immoderate and unreasonable: and *Paula Romana* deserved to have felt the weight of Saint *Hierome's* severe reproof, when at the death of every of her children she almost wept herself into her grave. But it is worse yet, when people by an ambitious and a pompous sorrow, and by ceremonies invented for the ostentation of their grief, fill heaven and earth with exclamations, and grow troublesome because their friend is happy, or themselves want his company. It is certainly a sad thing in nature to see a friend trembling with a palsy or scorched with fevers, or *dried up like a potsherd*, with immoderate heats, and rolling upon his uneasy bed without sleep, which cannot be invited with musick, or pleasant murmurs, or a decent stillness; nothing but

the servants of cold death, *poppy* and *weariness*, can tempt the eyes to let their curtains down; and then they sleep only to taste of death, and make an essay of the shades below: and yet we weep not here: the period and opportunity for tears we choose when our friend is fallen asleep, when he hath laid his neck upon the lap of his mother; and let his head down, to be raised up to heaven. This grief is ill placed and indecent. But many times it is worse: and it hath been observed that those greater and stormy passions do so spend the whole stock of grief, that they presently admit a comfort and contrary affection, while a sorrow that is even and temperate goes on to its period with expectation and the distances of a just time. The *Ephesian Woman* that the Soldier told of in *Petronius* was the talk of all the town, and the rarest example of a dear affection to her husband; she descended with the corpse into the vault, and there being attended with her maiden resolved to weep to death, or die with famine or a distempered sorrow: from *which resolution* nor his *nor her friends*, nor the reverence of the principal citizens, who used the entreaties of their charity and their power, could persuade her. But a soldier, that watched seven dead bodies hanging upon trees just over against this monument, crept in, and awhile stared upon the silent and comely disorders of the sorrow: and having let the wonder a while breathe out at each other's eyes, at last he fetched his supper and a bottle of wine, with purpose to eat and drink, and still to feed himself with that sad prettiness. His pity and first draught of wine made him bold and curious to try if the maid would drink; who, having many hours since felt her resolution faint as her wearied body, took his kindness, and the light returned into her eyes, and danced like boys in a festival: and fearing lest the pertinaciousness of her mistress' sorrows should cause her evil to revert, or her shame to approach, assayed whether she would endure to hear an argument to persuade her to drink and live. The violent passion had laid all her spirits in wildness and dissolution, and the maid found them willing to be gathered into order as

the arrest of any new object, being weary of the first, of which like leeches they had sucked their fill till they fell down and burst. The weeping woman took her cordial, and was not angry with her maid, and heard the soldier talk: and he was so pleased with the change, that he who first loved the silence of the sorrow was more in love with the music of her returning voice, especially which himself had strung and put in tune; and the man began to talk amorously, and the woman's weak head and heart was soon possessed with a little wine, and grew gay, and talked, and fell in love; and that very night, in the morning of her passion, in the grave of her husband, in the pomps of mourning, and in her funeral garments, married her new and strange guest. For so the wild forgers of *Libya* being spent with heat, and dissolved by the too fond kisses of the sun, do melt with their common fires, and die with faintness, and descend with motions slow and unable to the little brooks that descend from Heaven in the wilderness; and when they drink they return into the vigour of a new life, and contract

strange marriages; and the lioness is courted by a panther, and she listens to his love, and conceives a monster that all men call unnatural, and the daughter of an equivocal passion and of a sudden refreshment. And so also was it in the Cave at *Ephesus*, for by this time the soldier began to think it was fit he should return to his watch, and observe the dead bodies he had in charge: but when he ascended from his mourning bridal-chamber, he found that one of the bodies was stolen by the friends of the dead, and that he was fallen into an evil condition, because by the laws of *Ephesus* his body was to be fixed in the place of it. The poor man returns to his woman, cries out bitterly, and in her presence resolves to die to prevent his death, and *in secret to prevent his shame*; but now the woman's love was raging like her former sadness, and grew witty, and she comforted her soldier, and persuaded him to live, lest by losing him who had brought her from death and a more grievous sorrow, she should return to her old solemnities of dying, and lose her honour for a dream, or the reputation of her constancy with

out the change and satisfaction of an enjoyed love. The man would fain have lived if it had been possible, and she found out this way for him; That he should take the body of her first husband, whose funeral she had so strangely mourned, and put it upon the gallows in the place of the stolen thief: he did so, and escaped the present danger, to possess a love which might change as violently as her grief had done. But so have I seen a crowd of disordered people rush violently and in heaps till their utmost border was restrained by a wall, or had spent the fury of the first fluctuation and watery progress, and by and by it returned to the contrary with the same earnestness, only because it was violent and ungoverned. A raging passion is this crowd, which, when it is not under discipline and the conduct of Reason, and the proportions of temperate humanity, runs passionately the way it happens, and bye and bye as greedily to another side, being swayed by its own weight, and driven any whither by chance, in all its pursuits having no rule, but *to do all it can*, and spend

itself in haste, and expire with some shame and much indecency.

When thou hast wept a while, compose the body to burial: which that it be done gravely, decently, and charitably, we have the example of all nations to engage us, and of all ages of the world to warrant: so that it is against *common honesty, and publick fame and reputation*, not to do this office.

It is good that the body be kept veiled and secret, and not exposed to curious eyes, or the dishonours wrought by the changes of death discerned and stared upon by impertinent persons. When *Cyrus* was dying, he called his sons and friends to take their leave, to touch his hand, to see him the last time, and gave in charge, that when he had put his veil over his face no man should uncover it; and *Epiphanius* his body was rescued from inquisitive eyes by a miracle. Let it be interred after the manner of the country and the laws of the place, and the dignity of the person. For so *Jacob* was buried with great solemnity², and *Joseph's* bones were carried into *Canaan*

² Gen 1. 1—15.

after they had been embalmed and kept four hundred years^a; and *devout men carried S. Stephen to his burial, making great lamentation over him*^b. And *Ælian* tells, that those who were the most excellent persons were buried in purple^c; and men of an ordinary courage and fortune had their graves only trimmed with branches of olive, and mourning flowers. But when *Mark Anthony* gave the body of *Brutus* to his freed-man to be buried honestly, he gave also his own mantle to be thrown into his funeral pile: and the magnificence of the old funeral we may see largely described by *Virgil* in the obsequies of *Misenus*, and by *Homer* in the funeral of *Patroclus*. It was noted for piety in the men of *Jabesh-Gilead*, that they shewed kindness to their *Lord Saul* and buried him^d; and they did it honourably. And our blessed Saviour, Who was temperate in His expense and grave in all the parts of His life and death, as age and sobriety itself, yet was pleased to admit the cost of *Mary's* ointment upon His head and feet, because she

did it against His burial^e: and though she little thought it had been so nigh, yet because He accepted it for that end, He knew He had made her apology sufficient: by which He remarked it to be a great act of piety, and honourable, to inter our friends and relatives according to the proportions of their condition, and so to give a testimony of our hope of their Resurrection. So far is piety; beyond it may be the ostentation and bragging of a grief, or a design to serve worse ends. Such was that of *Herod*, when he made too studied and elaborate a funeral for *Aristobulus* whom he had murdered; and of *Regulus* for his boy, at whose pile he killed dogs, nightingales, parrots, and little horses: and such also was the expense of some of the *Romans*, who, hating their left wealth, gave order by their testament to have huge portions of it thrown into their fires, bathing their locks, which were presently to pass through the fire, with *Arabian* and *Egyptian* liquors, and balsam of *Judea*. In this, as in every thing else, as our piety

^a Gen. i. 25, 26; Exod. xiii. 19.

^b Acts viii. 2.

^c *Ælian*, lib. vi. Var. Histor. cap. 6. ^d 1 Sam. xxxi. 11—13; 2 Sam. ii. 4—6.

^e Matt. xxvi. 12; John xii. 7.

must not pass into superstition or vain expense, so neither must the excess be turned into parsimony, and chastised by negligence and impiety to the memory of their dead.

But nothing of this concerns the dead in real and effective purposes; nor is it with care to be provided for by themselves: But it is the duty of the living. For to them it is all one whether they be carried forth upon a chariot or a wooden bier, whether they rot in the air or in the earth, whether they be devoured by fishes or by worms, by birds or by sepulchral dogs, by water or by fire, or by delay. When *Criton* asked *Socrates* how he would be buried, he told him, I think I shall escape from you, and that you cannot catch me: but so much of me as you can apprehend, use it as you see cause for, and bury it; but, however, do it according to the laws. There is nothing in this but opinion and the decency of fame to be served. When it is esteemed an honour and the manner of blessed people to descend into the graves of their fathers, there also it is reckoned as a curse to be buried in a strange land, or that the birds of the air de-

vour them. Some nations used to the eat the bodies of their friends, and esteeme that the most honoure sepulture; but they were barbarous. The *Magi* never buried any, but such as were torn of beasts. The *Persians* besmeared their dead with wax, and the *Egyptians* with gums, and with great art did condit the bodies, and laid them in charnel-houses. But *Cyrus* the elder would none of all this, but gave command that his body should be interred not laid in a coffin of gold or silver, but just into the earth, from whence all living creatures receive birth and nourishment, and whither they must return. Among Christians the honour which is valued in the behalf of the dead is, that they be buried in holy ground, that is, in appointed cemeteries, in places of Religion, there where the field of God is sown with the seeds of the Resurrection, that their bodies also may be among the Christians, with whom their hope and their portion is, and shall be for ever. *Quicquid feceris, omnia hæc eodem ventura sunt.* That we are sure of; our bodies shall all be restored to our Souls hereafter, and in the interval

they shall all be turned into dust, by what way soever you or your chance shall dress them. *Licinus* the freed-man slept in a marble tomb; but *Cato* in a little one, *Pompey* in none: and yet they had the best fate among the *Romans*, and a memory of the biggest honour. And it may happen that to want a monument may best preserve their memories, while the succeeding ages shall by their instances remember the changes of the world, and the dishonours of death, and the equality of the dead: and *James* the Fourth, King of the *Scots*, obtained an epitaph for wanting of a tomb; and King *Stephen* is remembered with a sad story, because four hundred years after his death his bones were thrown into a river that evil men might sell the leaden coffin. It is all one in the final event of things. *Ninus* the *Assyrian* had a monument erected whose height was nine furlongs, and the breadth ten, (saith *Diodorus* :) but *John the Baptist* had more honour when he was humbly laid in the earth between the bodies of *Abdias* and *Elizeus*. And *S. Ignatius*, who was buried in the bodies

of lions, and *S. Polycarp*, who was burned to ashes, shall have their bones and their flesh again, with greater comfort than those violent persons who slept among Kings, having usurped their thrones when they were alive, and their sepulchres when they were dead.

Concerning doing honour to the dead, the consideration is not long. Anciently the friends of the dead used to make their funeral orations, and what they spake of greater commendation was pardoned upon the accounts of friendship: But when Christianity seized upon the possession of the world, this charge was devolved upon Priests and Bishops, and they first kept the custom of the world, and adorned it with the piety of truth and of Religion: but they also so ordered it that it should not be cheap; for they made funeral sermons only at the death of Princes, or of such holy persons *who shall judge the Angels*¹. The custom descended, and in the channels mingled with the veins of earth through which it passed; and now-a-days men that die are commended at a price, and the measure of

¹ 1 Cor. vi. 2, 3.

laurel and coronets, to remark and encourage the noblest things. Persons of an ordinary life should neither be praised publicly nor reproached in private: for it is an office and charge of humanity to speak no evil of the dead, (which I suppose is meant concerning things not public and evident;) but then neither should our charity to them teach us to tell a lie, or to make a great flame from a heap of rushes and mushrooms, and make orations crammed with the narrative of little observances, and acts of *civil*, and *necessary*, and *eternal Religion*.

But that which is most considerable is, that we should do something for the

Desides this, let us support their causes, and assist their honour. When *Margulus* had injured the memory of *Herennius Metius Carus* asked *What he had to do with the dead*; and became a patron after death, because he was patron while he was alive. And added this also, that kindness to *Mephibosheth* for *Jonathan's sake* *Solomon* pleaded his cause by the sword *Joab* and *Shimei*. certainly it is the best thing in the world to do an act of kindness to him we shall never see, who hath deserved it of us, to whom we would not have done it if he were present.

And yet I remember that the most excellent Prince *Cyrus*, in his last exhortation to his sons upon his death-bed, charms them into peace and union of hearts and designs, by telling them that his Soul would be still alive, and therefore fit to be revered and accounted as awful and venerable as when he was alive: and what we do to our dead friends is not done to persons undiscerning as a fallen tree, but to such who better attend to their relatives, and to greater purposes, though in other manner than they did here below. And therefore those wise persons who in their funeral orations made their doubt, with an "εἴ τις αἰσθησὶς τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε γιγνομένων, If the dead have any perception of what is done below," which are the words of *Isocrates*, in the funeral *encomium* of *Evagoras*, did it upon the uncertain opinion of the Soul's immortality; but made no question, if they were living, they did also understand what could concern them. The same words *Nazianzen* uses at the exequies of his sister *Gorgonia*, and in the former invective against *Julian*: but this was upon another

reason; even because it was uncertain what the state of separation was, and whether our dead perceive any thing of us till we shall meet in the day of Judgment. If it was uncertain then, it is certain since that time we have had no new revelation concerning it; but it is ten to one but when we die we shall find the state of affairs wholly differing from all our opinions here, and that no man or sect hath guessed any thing at all of it as it is. Here I intend not to dispute, but to persuade: and therefore *in the general*, if it be probable that they know or feel the benefits done to them, though but by a reflex revelation from God, or some under-communication from an Angel, or the stock of acquired notices here below, it may the rather endear us to our charities or duties to them respectively; since our virtues use not to live upon abstractions, and metaphysical perfections, or inducements, but *then* thrive when they have material arguments, such which are not too far from sense. However it be, it is certain they are not dead; and though we no more see the Souls of our

so separate from communications with the body, that it is one of the ways of *Oracle* and Prophecy by which the Soul best declares her immortality, and the nobleness of her actions, and powers, if she could get free from the body, (as in the state of separation) or a clear dominion over it, (as in the resurrection.) To which also this consideration may be added; that men a long time live the life of sense, before they use their *reason*; and till they have furnished their head with experiments and notices of many things, they cannot at all discourse of any thing.

remembers most, and those remembrances to the best purposes course. From whence may not be improbable, that in the separation, if there act of understanding is, if the understanding is alive, it must be related the notices it had in the world, and therefore of it must be dispersed upon all the parts and sons of their conversation and relation, except such new revelations may be communicated concerning which we know nothing. But if by *Socrates* I think upon

derstand at all, that from the notices they carried from hence, and what they find there equal or unequal to those notices, they can better discover the things of their friends than we can here by our conjectures and craftiest imaginations : and yet many men here can guess shrewdly at the thoughts and designs of such men with whom they discourse, or of whom they have heard, or whose characters they prudently have perceived. I have no other end in this discourse, but that we may be engaged to do our duty to our Dead ; lest peradventure they should perceive our neglect, and be witnesses of our transient affections and forgetfulness. Dead persons have Religion passed upon them, and a solemn reverence : and if we think a Ghost beholds us, it may be we may have upon us

the impressions likely to be made by *love*, and *fear*, and *religion*. However we are sure that God sees us, and the world sees us : and if it be matter of duty towards our Dead, *God will exact it* ; if it be matter of kindness, *the world will* : and as *Religion* is the band of that, so *fame* and *reputation* is the endearment of this.

It remains, that we who are alive should so live, and by the actions of Religion attend the coming of the day of the Lord, that we neither be surprised, nor leave our duties imperfect, nor our sins uncanceled, nor our persons unreconciled, nor God unappeased : but that when we descend to our graves we may rest in the bosom of the Lord, till the mansions be prepared where we shall sing and feast eternally. Amen.

TE DEUM LAUDAMUS.

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